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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

JULY, 1920

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Theosophy and Modern Problems[1]

I THINK that all the members of the audience realize that this lecture is a part of the Theosophical Convention,—the annual Convention of The Theosophical Society. I remember President Hadley's saying once that he thought the function of a University was to establish and to maintain standards of education. One view of The Theosophical Society is that its purpose is to establish and to maintain standards of spiritual and moral life; not generalities or vague, wide statements, but principles which shall be entirely practical, whether for the organization of religions or nations, or for the conduct of daily life—the daily life of the individual, whether it be typesetting or housekeeping or anything else—to establish a spiritual standard which must be conformed to, if those great or small tasks are to be rightly done.

As to the more particular topic of this afternoon—Theosophy and Modern Problems—let me explain just how it came to be chosen. Some of us were discussing the debates in a legislative body concerning a subject then very much in the public mind—let us say it was the Parliament of the Chinese Republic. We came to the conclusion that the participants in that legislative discussion might be divided into two groups: those who were quite clearly and palpably supporting the wrong side, and those who were supporting right things for entirely wrong reasons. They were united by the fact that there was practically a complete absence of moral principle in them all. (In some ways I am very fond of China, so I will tell you the truth, that this body was not Chinese.) There was that flagrant fact—not a particle of moral principle in the whole thing from beginning to end. One asks oneself, very naturally, where do we find moral principle in public life to-day. What policies can we indicate, what movements can we name, which are quite consciously resting on a clear moral principle which is absolutely sound;

[1] Notes of a lecture by Charles Johnston, on April 25, 1920, on the occasion of the Convention of The Theosophical Society.

or where are we to find a statesman, or the leaders or the organizers of some undertaking, who are consciously seeking the fundamental moral principle implied, and founding themselves on that? You then realize, I think, that there is an appalling absence of moral principle in the world at this time. I think that is the great modern problem.

I am going to try to elucidate that statement, but the elucidations are not at all so important as the fact itself,—the crying need for a recognition of moral principles to begin with, then a clear understanding of these moral principles, and lastly a firm determination to carry them out in action.

I am going to take an illustration somewhat far away, because it is not expedient that anyone speaking to a representative audience on Theosophy, and as a part of the Theosophical Convention, should take examples so close at hand as to be suspected of partisanship. So while taking a distant example, I ask you not to infer that there are no examples closer at hand. There is no lack of them. But I cannot do them justice, for the reason already given.

So we shall begin a good many miles away, in Bolshevik Russia. I think we realize very clearly that the theories and motives of Bolshevik Russia came from German Socialism. In reality they go back much further. The Socialism of Karl Marx has a fundamental moral defect and a fundamental scientific defect. The moral defect is that it is the expression of envy, hatred, malice, and all uncharitableness. I think one might say that its fundamental scientific defect is that all its theories are wrong; and one reason for that is that the man who founded them had not a glimmer of an idea of evolution. He published his most notorious book in 1850, nine years before Darwin made public his first discoveries. The system of Marx is the deadest thing from that point of view that could be conceived of. It has no conception of evolution. This false philosophy is the origin of the Russian movement. Lenine—I believe his real name is Ulianoff; he is of an old Russian family and ought to know better—came by way of Berlin, from Switzerland, to go to Russia. I will not say anything about the Russia to which he came or the first revolution which had taken place before he arrived, in July, 1917, to be welcomed by the moderate Socialists. I am not going back at any great length to the breaches of principle of which they had been guilty in their absolute disloyalty to their sovereign and to the Allied cause, and to the flood of lies they put into circulation, to the effect that the Emperor was going to conclude peace with Germany, and that therefore they ought to have a revolution. There had been, in all this, a grave breach of moral principle.

And this is a point on which I wish to lay stress: a breach of moral principle is invariably two things,—a piece of moral treachery to begin with; second, in the result it is invariably calamitous. The working out of that law may not always be immediately evident, but I am quite sure that moral compromise means first moral treachery and then physical

disaster. The moral compromise of the first Russian Revolution was moral treachery, which came nigh to bringing defeat to the French, British and Belgian Armies in France, and which brought complete disaster to the first Russian revolutionists.

To come to the second revolutionary group, the Bolshevist group: they founded themselves on the principle of tyranny, and of murder as a means to tyranny (principles which come straight from hell, and I presume will thither return with their votaries); tyranny of the most infamous kind,—domination of the worst over the best, of the lowest over the highest, with murder as a means to tyranny. So far as Russia is concerned, the wheel has not yet run the full circle. But meanwhile I am going to speak on another aspect of that matter, as it concerns the relation of other nations with the Bolshevist Government. There is once more the point of moral compromise and moral treachery. Is it a desire to get certain raw materials—let us say wheat, and platinum, and flax, and what not—which is the real cause of this extraordinary inclination to recognize the Soviet Government? Surely people who advocate that, ought to read the mediæval legends about those who make compacts with the devil. It is very easy to see how retribution will come. It requires no second-sight or gift of prophecy to see what must follow, if this supreme folly is persisted in. If we recognize that detestable tyranny as a legal government, we do two things: we are guilty of moral baseness, and we come under the legal obligation to recognize the Bolshevist representatives, to receive them here and to give them diplomatic immunity. The so-called envoy of Soviet Russia, who is a dyed-in-the-wool German, has already shown what the envoy of a Soviet government is prepared to do. To receive Bolshevist representatives is, of course, putting dynamite under our own government and under everything decent in this and other countries. If we recognize them, and receive their representatives, we give them a free hand. Personally, I am not going to underwrite any fire insurance to cover that liability. If we do it, we shall get just what we deserve, and we shall learn that moral compromise is moral treachery on the one hand, and physical disaster on the other. I think perhaps things will move somewhat rapidly to give us that valuable lesson, if we commit that extreme act of folly.

Now comes the question: if it be our duty to establish and maintain moral standards, not in the abstract, but standards which shall be workable in the smallest details of human life, how are we to reach these moral standards; how are we to formulate them? Precisely for that purpose our work as members of The Theosophical Society exists. This is what we have in view in our discussions, debates and studies; precisely to reach the fundamental moral principles of life. And recognizing, as we do, that there are fashions in that, just as there are in other things, subject to just as rapid changes, and desiring not to be at the mercy of temporary fashions, we carry our thought over long periods of time and try to include the best thought of the best thinkers of all nations through

all time. That is the meaning of the second object of the Society, to study the religions and sciences of all times and all nations, and to demonstrate the importance of that study—its importance for our purpose. We have no vague indefinite views, and we are not enamoured of glittering generalities. We want something that we can make work; therefore we are seeking in the religions and philosophies of the world the fundamental principles of human life in order to put them into action.

Perhaps I have told some of you the story of the Chinese politician who was a candidate for office. A delegation came to him to find out where he stood on some such question as the League of Mongols. Our candidate was in the embarrassing position of not knowing whether it was a delegation of the Yellows or the party of the Greens. He asked the delegation to be seated. They said, "Mr. Candidate, we should like to hear about your principles." The candidate was greatly embarrassed, because he did not know which party the delegation came from. If he said he was for a high tariff on the Tibetan frontier, he was in bad favour with the one party. If he advocated the Mongol League, he offended the other. So he said: "Gentlemen, I have principles,—but they can be changed!" Now I think he had a very decided advantage over many contemporary politicians who have *no* principles—though they can be changed, also. To have no moral principles is pretty bad, but there is one thing which has been exemplified, let us say within a hundred years, which is that to have a lot of principles, not one of which is really true, may be fully as calamitous. The emotional lower nature catches reflections from the spiritual world, and these reflections flash and flicker over the lower mind; all kinds of topsy-turvy reflections of moral principles, sprinkled about on the surface of the emotional waves. This makes up much of what is called the new idealism. The psychic reflection of a principle is about as safe to stand upon as, let us say, the reflection of a bridge in the water. There is your real bridge, which is the spiritual principle, and there is the water—the psychic nature—and in the water is the reflected bridge. People who try to found their action on these pseudo-principles, which look like real principles, are exactly as we should be if we tried to cross that picture bridge in the water, and were not very good swimmers. That is a danger which is a very real danger, a dependence on things that look like moral principles and are not real principles at all. It is a part of our work as students of Theosophy, to distinguish the true principles, eliminating the bias of the day, all personal and national bias; trying to take the spiritual testimony of all time and deduce the principles from that.

What are some of the fundamental principles that we do find? Let us say that we take, going back through the ages, works like the *Autobiography of St. Teresa,* or the *Imitation,* or the writings of St. Francis, St. Thomas à Kempis, or the best of the Church Fathers; or going behind these, to their sources in the Gospels; or back to the ages before, to the *Tao-Teh-King,* back to the far off Scriptures of India, to

the Upanishads. There we have a wide and sufficient basis from which to extract principles not coloured by personality, time, or national bias. What principles do we find? What is the supreme principle? That everything exists for spiritual life, which is destined to be everlasting. Not only our human life, but the whole palpable and visible universe exists for purposes of the soul, for spiritual life. Everything else is to be subordinated to the spiritual principle, both in our understanding and inspiration, and in our action.

There is a universal statement of the application of that principle by an Indian Master of Life, in the letters in the *Occult World* and *Esoteric Buddhism,* where that Master speaks of the vast progression of humanity from the ages in the past to the ages in the future, and where he indicates that the effort of the Masters through all ages is directed towards one critical problem—namely, to the dead point, if you like, of the curve between materialism and spirituality; to the problem of whether the human race, or the majority of it, shall pass that dead point and ascend the curve which leads to spirituality. The effort of Masters for ages past has been directed to that one problem: that humanity shall pass the dead line from materialism and more dangerous psychism, to enter the spiritual path. That is the application of our principle to all humanity. Life exists that mankind may become spiritual and open the way for the Kingdom of Heaven.

One can come to the other pole and apply the matter to the individual at any moment, in any act, and test both act and situation by the same principle. A man will act in some particular in one of two ways. Which is the way that makes for spiritual life in him? Which is the way that makes against spiritual life in him? There is no other question. Does the way in which he is going to act make for spiritual life, the eternal life, the One Life, in him, or does it bar the way to that life and make for darkness and death? All ethics, all morals are summed up in that one question.

Let us express it a little differently and put it in terms of consciousness: Will he, as a result of his action, be more conscious of the divine Spirit, more conscious of the life which the Masters represent, or will he be less conscious? In the first case, his act is right, his consciousness is deepened, enriched, and perfected; in the second case his act is wrong, he is on the downward path. Will he enter more fully into the life and spirit of the Masters, as the result of his action, or will he enter less fully? There are the two poles, the destiny of all humanity and the individual act, measured by the same standard: that all things exist for eternal life, for the divine life.

Let me try to apply some of the workings-out of this principle in another direction, which has been very much the fashion in this country for several months—I mean the recrudescence of spiritualism. The second object of the Society, I have already spoken of: the study of religions, philosophies and sciences of all nations and over all time. We

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have a third object, which is not of obligation, but which is nevertheless in the Constitution. That is to study the hidden laws of nature and the psychical powers latent in man. When that object was formulated, in 1875, the word psychical covered a multitude of planes. Everything that was not physical in those days was called psychical. To modernize the wording of that object, we should have to say the psychical and spiritual powers latent in man.

I think that many students of Theosophy are familiar with everything of note that has been done in that field for a generation back. Members of our Society have studied the Psychical Research Society's proceedings since the first; they may have heard its speakers, met its leaders.

Much should be said, I think, on the positive side. That is to say, these seekers into psychical things have amassed a very remarkable body of knowledge, of opinion, of fact, touching unseen worlds and planes. To begin with the matter with which they themselves began: the transference of thought, telepathy. Students of Theosophy know that thought transference is a fact. We do not doubt in the least the fact of telepathy, the transference of thoughts, feelings, sensations from one person to another. The next step of the Psychical Research Society was to investigate the transfer of thought, independent of the body and brain. Sir Oliver Lodge indicated that that transference was not carried by brain waves or any kind of etheric waves, because thought transference was not subject to the law of diminishing intensity which governs all wave motions. He went on to say that the transference is not so much from brain to brain as from mind to mind, or soul to soul, using soul in the general sense. If two souls which happen to be embodied at the time can communicate in this way, irrespective of ether waves, is it equally possible that there should be communication with a soul that does not happen to have a body? Can we communicate with such souls? Can we communicate with the dead? He answered in the affirmative and adduced much evidence, as in his book containing communications from his son Raymond, which has been so widely read.

What attitude is a student of Theosophy, generally speaking, justified in taking toward that situation? On the one hand, there are very evident facts, which, moreover, clearly illustrate many of our own ideas and thoughts and views. For instance, we have held for a long time that we make our own future; our own after-death setting and furniture and so forth, we make ourselves. It is worked out in what is called the doctrine of Devachan, or the state of bliss; that paradise is not a universal monochrome, but depends upon the amount and colour of spiritual life in the individual in each case. The outstanding fact in all this body of psychic communications from the dead, is the demonstration that we are right in holding that view. Each of these excarnate individuals is going on doing just what he was doing in ordinary life, and each says the spiritual world consists in just that kind of thing. If he were a tinker,

he will say the spiritual life, the life after death, consists in tinkering,—in other words, the forces that he handled in material life continue after death. This appears to be well supported by a mass of sound psychical research. Therefore we do not, broadly speaking, quarrel with the conclusions of psychical research. But do we endorse the moral principle of this research? Do these seekers begin by asking themselves: is this morally right, this communication with the dead? Is it morally right? That is the fundamental question. Until you have answered that question, you have no right to take another step. We hold that it is, broadly speaking, morally wrong, and for many reasons.

The first fact that we see is this: let us say that Sir Oliver Lodge or one of his colleagues seeks to investigate the spiritual planes of life—the plane, let us say, of paradise. Is there any claim on their part that they open within themselves the spiritual eye to see those planes, that they view what they study with their own spiritual vision? Not in the least. How do they get it? Through mediums, of whom Mrs. Piper was perhaps the best known, though she was only one of a score. These mediums, for the most part, are morbid pathological specimens. Do these mediums claim that they themselves have the spiritual vision which enables them to see into the world of paradise of which we are speaking? So far as I know—and I have studied the thing for many years—not at all. The medium is in a comatose condition, and something else or some one else is speaking or writing through the medium. After the session is over, the medium has no understanding of what really went on. The medium was comatose in the full sense of the word—unconscious, or conscious in some lower physical way, but spiritually conscious not at all.

Now there are a number of points one might pick up. To begin with, what about this question of the medium, already pathological, already morbid, opening the doors of his or her inner nature to whatever happens to come? Would you open the doors of your house or your rooms in the same way? Is it not clearly prudent to find out first what sort of things might come in? It might be angels, it might be the opposite. How is the comatose medium going to tell? Have they made any study of the denizens of these innumerable unseen planes? Have they any information about them? We have an idea that there are a great many kinds of things, clean and unclean, and that it is, to say the least, unwise to open the door and go to sleep, leaving the door open.

There is a fundamental objection that we have to that kind of research: it does not demand the spiritual growth, spiritual unfoldment, spiritual vision in the investigator, which we believe to be essential on moral and practical grounds. We believe that this is one meaning of the old saying: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." In other words, the true door of spiritual life is the door of aspiration and spiritual growth. He who tries to enter the spiritual world, to get

knowledge by another way, is a thief and a robber. That is the moral principle.

The practical principle is that he will not know, in the least, of what value his material is; gold dust, nuggets or dross will be all the same. And surely it is unsatisfactory, from the standpoint of science, not to know what your results are when you have got them. The moral point is that there is no demand for previous spiritual growth and sacrifice, no demand that the lower nature shall be purified.

We believe that a moral and spiritual compromise is made by approaching the spiritual world in that way. The right way is that of spiritual development, sacrifice and growth; of illumination. And because it is a moral compromise—a breach of moral rectitude—to go that way, we believe it will be highly dangerous in its results. You will remember Portia said the quality of mercy is blessed in both him who gives and who receives. In that same way, we hold that spiritualistic research of that kind is highly dangerous both to those who communicate —the so-called spirits—and to those who are communicated with—the investigators. Let me speak of the danger to the latter first. It seems to me that as a result of Sir Oliver Lodge's investigations and the mass of material that goes with them, there is established in people's minds generally, a vision of false immortality—that is, an immortality which is gained simply by "passing over" (we call it dying), irrespective of moral character and moral accomplishment. The result of that is quite evident in the lowering of the whole view of immortal life. The scriptures of the world which we study and try to understand, are unanimous on one point amongst others: namely, that real immortality comes through sacrifice and holiness, and in no other way. The Upanishads are as emphatic and clear cut on that as are the Gospels. The door of holiness, the path of sacrifice, is the only means to real immortality. He that loveth his life shall lose it; he that hateth his life—that is to say, offers his life as a sacrifice—shall keep it unto life eternal. Our feeling about the body of psychic research regarding those who have passed over, is that it has degraded and vulgarized the whole field of immortality. Here is the penalty, on the one side: the degrading of the whole idea of immortality for the seekers.

On the other hand, we have certain views as to what takes place in those who die. How do we get these views? From those who have real vision, gained by real and most arduous sacrifice, lasting through ages; who have real holiness, real aspiration, a real life in the eternal and spiritual world, who look down on these things from above, instead of feeling for them blindfolded, from below. What are certain of the fundamental facts which they give? That the whole purpose and importance of this present life depends upon and consists in what it can give to the soul. The soul is the undying immortal, who stands above this life, and the last life, and the next life. What can that life yield to the immortal? It is a part of the teaching that, when a human being dies, he enters into what

one might call a stage of gestation, in which there is a solution of the materials of his nature (using "materials" in the larger sense)—a period in which is sifted out that which belongs to the immortal and is to be handed over to the immortal, and that which belongs to time and is not to be assimilated by the immortal. That is a period of gestation. I use the word advisedly, to indicate what a precarious condition it is; every injurious influence must be warded off. There must be silence and stillness, in order that the aspiration which is in that soul may awake; that the finer part of the nature may be drawn upward to the immortal; in order that all that can be given may be given to the true owner, the undying soul. But what can be more fatal to the personality than to have this stillness broken, as if by the ringing and clanging of telephone bells, calling it to come back to this world? The din and whirl and clang and clatter of physical life is brought once more to the ears of the soul, in that sensitive condition of gestation;—the geese cackling, as Portia says, and the whole whirl of physical thoughts, desires, appetites, revived once more. It is likely to be an abortive soul-birth, with all the calamity that that implies. The person concerned may know nothing of it. It is unfortunately true of this world that when we are in the direst danger, we often think we are quite safe. And in the same way, those "spirits" may think they are safe, when they are in great danger and on their way to dissolution. They are no judges, and though they may be exultant, and delighted with the happy hunting grounds in which they find themselves, it does not for a moment follow that this is the right thing for them to do; that it is well for them to do this, or well for us to encourage it.

I am not going to expand that, because I do not wish to enforce a conclusion, or even to lay great stress upon the conclusion. What I do wish to repeat is: moral compromise is doubly fatal because it is a moral betrayal and certain to end in physical disaster. That is the text which I do wish you to carry away and to think over, to see for yourselves whether it is true. Try it. Use it as a standard in one case after another. Keep that principle rather than the illustrations.

* * * * * * *

In conclusion, this: we have our clear spiritual and moral standards. We seek always to clarify them, to make them more sure; to test them; to try them; to live by them. And because the world is in such a whirlwind of moral confusion, it is of utmost importance that members of the Society, students of Theosophy, should have very clear moral principles and should carry them out in action. It is of the utmost importance,—the one solid ground in a world of confusion, in a broken mass of shifting ice such as Peary described near the pole.

If we succeed and are able to establish our standards, not merely to carry them out ourselves, but gradually to win to them, finally, a working majority of mankind, what will be the fruit? Our first great principle is that everything is for spiritual life; that all that we see, all that we

are, makes for spiritual being, for ourselves and for others, in a unity of life—of spiritual life—destined to be everlasting; a life not untenanted now, but already occupied by the Masters, the lords of spiritual life, who have attained, who are now what we look for as the ultimate fruit,—as the realization of just that principle, just that spiritualizing of the majority, and perhaps of *all* mankind, in ages to come.

We work for the drawing of mankind into that spiritual life; the drawing of that spiritual life into mankind, so that these lords of spiritual life, the Masters, who at present are checked and thwarted at every point where they try to help us; who are met with resistance of mind, of heart, of every part of our nature, shall, on the contrary, be welcomed with humility and the greatest gratitude, to take the greatest possible part in the guidance of our lives; that the lords of spiritual life shall come amongst men, and help us to live our lives, shall guide our powers, and lead us in their wisdom and mercy, in their grace and love, along the path that they themselves have already trodden to our home, our everlasting home in the Eternal.

Lord, how often shall I resign myself, and wherein shall I forsake myself?

Always, yea, every hour; as well in small things as in great.—Thomas à Kempis.

FRAGMENTS

THE roses were blooming in the garden, and the tall lilies rocked gently to and fro, scattering their incense on the air. The golden sunshine lay caressingly across the grass and hid in the shadows of the leaves. So blue the sky, where the soft, white clouds were sailing, serene in their heavenly atmosphere! I stood in the midst, and wondered and gave thanks. Then the Master's voice came, and the garden hushed itself to listen. As always it was clear and even, but behind it was a rain of tears.

"In my garden the flowers are fading," he said; "some of them are dead. I water and tend, but the burning sun is drying it up. Pray that the clouds may gather again and save my garden."

And so we prayed and prayed,—the flowers prayed, and the sunshine prayed, and the breezes prayed, and the very stones cried aloud. And still we are praying:

Great Lord of all, let not the sun of this material life scorch with fierce heat the seedlings of thy love. Send the rain of thy mercy upon us, and the sweet dew of thy grace; if need be, thy lightnings and thy thunders, and the downpours of an opened heaven. Grant us the blessed gifts of tears and of repentance. Draw us to the cool silences of reflection, that we may see the real from the false, the eternal from the evanescent; and choose, as in such vision we must choose. For his dear sake who watered this garden with his blood. *Amen.*

Yesterday I met again the angels that I saw a year ago and more, whose eyes were red with weeping. They spend their days upon the battle-fields, burying the dead.

One said: we buried few in the early years of this war, for we carried them to heaven, where shortly they awoke, strengthened and rejoicing. Now so many die; and infrequent are the flights to heaven.

In a world of reflections, that which we call life is death, and dying, living. He that saveth his life shall lose it, wrapping his talent in the napkin of self, and hiding it in the earth; later, he shall be cast into outer darkness with weeping and gnashing of teeth, in the day of the coming of the Son of Man.

CAVÉ.

HUMAN IMMORTALITY AND PRE-EXISTENCE

I

FOR many years the Eastern teaching of reincarnation could find scant hearing in the West, save from the open platform of The Theosophical Society. Even to-day, when it has become a common theme for the story-teller and novelist—as something pregnant with the fascination of the mysterious, and so opening the door of dreams to prosaic minds and lives—it is still very rare to come upon a clear presentation and intelligent, philosophical advocacy of its tenets from the pen of a Western scholar. In a little volume of 120 pages, however, members of the Society may see the fulfilment of the old proverb, "Cast thy bread upon the waters: for thou shalt find it after many days"; for here the doctrine is returned to us, no longer in foreign guise and in terms borrowed from an older race, but as the native product of modern thought. The title of the book is that of this article, *Human Immortality and Pre-existence,* published by Longmans, Green & Co. The author, Dr. J. Ellis M'Taggart, is not a member of the Society, nor does he refer to Theosophy as such. Fellow and Lecturer in Trinity College, Cambridge, the recipient of honorary degrees from both Cambridge and St. Andrews, he is best known as a student of Hegel, and for his scholarly comments on Hegel's cosmology and logic,—this book being, indeed, but a part of a larger work, *Some Dogmas of Religion.* Brief though it is, it must be ranked as one of the most valuable and stimulating studies of the philosophy of immortality that have appeared in recent years. The style is clear and easy, and free from technicalities. The argument is cogent; and the fact that it does not assume the ordinary premises of Theosophy makes the theosophical nature of its conclusions the more striking.

Rightly believing that a lengthy and difficult incursion into metaphysics would be out of place in a popular treatise, Dr. M'Taggart makes no attempt to establish those positive arguments for immortality which only a thorough-going consideration of the fundamental nature of reality can be made to yield; but confines the first part of his volume to clearing away the materialistic presuppositions which are usually urged against man's continued existence after death, and devotes the second half to showing that any valid logical argument for a future life must point equally to pre-existence. It is the latter part of the book which is thus of special interest to students of Theosophy; but the two chapters are so intimately related, and Dr. M'Taggart's method of attack so skilfully direct and free from technical abstractions, that it will be well to give

a brief outline of the earlier discussion, whose argument has corollaries that are of vital moment to us all.

Dr. M'Taggart proposes three questions which the first chapter is to answer. "(1) Is my self an activity of my body? (2) Is my present body an essential condition of the existence of my self? (3) Is there any reason to suppose that my self does not share the transitory character which I recognize in all the material objects around me?"

The first question necessitates a somewhat lengthier discussion than the other two, for which it clears the way, and must be read to be appreciated. Dr. M'Taggart touches on the hypothesis that the body and the self, matter and spirit, may be co-ordinate and independent realities, whose interaction constitutes human life on earth. But though this view may, in his opinion, be held consistently, he deems it less simple, and therefore less satisfactory, than a monism which attributes fundamental reality to only one of the two. When led thus to a choice, he shows the self-contradictions that inevitably appear in every attempt to make matter fundamental, and argues with much skill that, "So far is this from being the case that . . . we have no reason to suppose that matter exists at all, and to talk of matter existing without consciousness is absurd. Matter is so far from being the sole reality, of which the self is only an activity, that, taken by itself, it is not a reality at all. . . .

"The bearing of this discussion on the question of our immortality is that it disproves a hypothesis which would render immortality incredible. If the self was an activity of the body, it would be impossible that it should continue to exist when the body had ceased to exist. We might as well suppose, in that case, that the digestion survived the body as that the self did."

Though the self cannot be merely an activity of the body, it might yet be possible that it was dependent for its existence upon the body. "If A, whenever it exists, is necessarily accompanied by B, then the cessation of B is a sure sign of the cessation of A." This introduces the second question.

"What evidence is there in favor of such a view? In the first place, while we have plenty of experience of selves who possess bodies, we have no indubitable experience of selves who exist without bodies, or after their bodies have ceased to exist. Besides this, the existence of a self seems to involve the experience of sensations. Without them, the self would have no material for thought, will or feeling, and it is only in these that the self exists. Now there seems good reason to suppose that sensations never occur in our minds at present without some corresponding modifications of the body. This is certainly the case with normal sensations. And, even if the evidence for clairvoyance and thought transference were beyond dispute, it could never prove the possibility of sensation without bodily accompaniments. For it could not exclude—indeed, it seems rather to suggest—the existence of bodily accompaniments of an obscure and unusual kind.

"But, after all, these considerations would, at the most, go to show that *some* body was necessary to my self, and not that its present body was necessary. Have we, after the results already reached, any reason to suppose that the death of the body must indicate anything more than that the self had transferred its manifestations to a new body, and had, therefore, passed from the knowledge of the survivors, who had only known it through the old body? . . . The most that a body can be is an essential accompaniment of the self. And then the supposition that the self has another body would fit the facts quite as well as the supposition that the self has ceased to exist.

"There seems no reason why such a change should not be instantaneous. But even if it were not so, no additional difficulty would be created. If a body is essential to the action of a self, the self would be in a state of suspended animation in the interval between its possession of two bodies—a state which we might almost call one of temporary non-existence. But this is nothing more than what happens, so far as we can observe, in every case of dreamless sleep. During such a sleep the self, so far as we know, is unconscious—as unconscious as it could be without a body. Yet this does not prevent its being the same man who went asleep and who woke up again. Why should the difficulty be greater in a change of bodies?

"And then, have we any reason, after all, to suppose that a body is essential to a self? It seems to me that the facts only support a very different proposition—namely, that *while a self has a body,* that body is essentially connected with the self's mental life.

"For example, no self can be conceived as conscious unless it has sufficient data for its mental activity. This material is only given, so far as our observations can go, in the form of sensations, and sensations again, so far as our observations can go, seem invariably connected with changes in a body. But it does not follow, because a self which has a body cannot get its data except in connexion with that body, that it would be impossible for a self without a body to get data in some other way. It may be just the existence of the body which makes these other ways impossible at present. If a man is shut up in a house, the transparency of the windows is an essential condition of his seeing the sky. But it would not be prudent to infer that, if he walked out of the house, he could not see the sky because there was no longer any glass through which he might see it."

Dr. M'Taggart considers, also, the possible bearing of ghost stories and the phenomena of spiritualism upon the question of the survival of the self. He attaches, however, little importance to them; and it will be seen how closely the clear common-sense of his discussion fits into the theosophical view that such phenomena—where genuine—more frequently evidence the temporary survival of the Kama-Rupa than any manifestation of the real individuality, or self.

"Much of the evidence offered on this subject is doubtless utterly untrustworthy. But there is a good deal which investigation has failed to break down. And there is much to be said in support of the view that, after all deductions have been made for fraud, error and coincidence, there is still a sufficient residuum to justify the belief that such apparitions are in some cases caused by the dead man whose body they represent.

"But the mere proof that there was this causal connexion between the dead man and the apparition would not suffice to prove that the dead man had survived his death. A chain of effects may exist long after its original cause is destroyed. . . . And, so far as I know, all stories of apparitions would be equally well explained by the theory that a man might, before his death, initiate a chain of circumstances which would cause his body to appear, after his death, under certain conditions, to men still alive. In this case, nothing would be proved about his existence after death."

To answer his third question, "Is there any reason to suppose that my self does not share the transitory character which I recognize in all the material objects around me?" Dr. M'Taggart points out that what perishes does so only through being resolved again into the separate parts which compose it. Forms of energy cease to be, as one form passes into another; but science holds that the energy itself is neither destroyed nor diminished. Though the self is complex, it is not, in Dr. M'Taggart's view, a compound; and so could not be destroyed, as a brick wall might be, by removing and scattering its elements without those elements themselves being destroyed. "If it did cease to exist, it could only be by annihilation. It is not only the form that would have changed, but that the form and content alike would have perished." And for this there is no analogy in science.

Dr. M'Taggart acknowledges, at once, that this is very far from showing that the self must be immortal—though he reaffirms his conviction that a thorough metaphysical discussion of the nature of reality must indubitably support such a conclusion. But the argument, as given, does at least tend to suggest that so far as the self is one thing and not many, a unit and not a mere congeries—that is, so far as a man's life and will is the expression of a single coherent purpose—it is not subject to the transitoriness which experience shows us is the fate of compounds, but which science does not ascribe either to universal energy or to what it views as irreducible into parts.

We close this first chapter, therefore, with the feeling that Dr. M'Taggart has fulfilled the purpose he set himself in it. He has shown us the unconscious materialism of common thought as the self-created, illogical veil of illusion which it in fact is, and he has made us more eager than before to penetrate that veil, and to examine anew the reality beneath. What is that reality? What is the truth of our own being and of the life about us? What is the self, of whose immortality we speak?

Our mind turns back, in review of the path along which we have been led, to the initial statements and questions from which we started.

"It is better," Dr. M'Taggart told us in his opening paragraphs, "to speak of the immortality of the self, or of men, than of the immortality of the soul. The latter phrase suggests untenable views. For in speaking of the identity of a man during different periods of his bodily life, we do not usually say he is the same soul, but the same self, or the same man. And to use a different word when we are discussing the prolongation of that identity after death, calls up the idea of an identity less perfect than that which lasts through a bodily life. The form in which the question is put thus suggests that the answer is to be in some degree negative—that a man is not *as much* himself after death as he is before it, even if something escapes from complete destruction.

"Moreover, it is customary, unfortunately, to say that a man *has* a soul, not that he *is* one. Now if our question is put in the form 'Has man an immortal soul?' an affirmative answer would be absurd. So far as it would mean anything it would mean that the man himself was the body, or something which died with the body—at any rate was not immortal—and that something, not himself, which he owned during life, was set free at his death to continue existing on its own account. For these reasons it seems better not to speak of the soul, and to put our question in the form 'Are men immortal?'"

As we reflect upon these paragraphs, it is clear that the mere survival, after death, of some abstract essence of our being—the mere continuity of the life principle which animates us now—would be very far from giving us the immortality we desire. What we crave, if not for ourselves yet certainly for those we love, is a personal immortality which shall preserve even the subtile, indefinable but unmistakable, personal traits, which now stamp thought and speech and act with the hallmark of their individuality. What promise does Dr. M'Taggart's argument give us that such an immortality will be ours? And how perfect is the "identity" which lasts even through one bodily life?

We look back over the years we have lived to what we were in youth. We are the same, yet not the same. Some who were then our friends are such no longer. They say of us, "He has changed; he is not the man he was": and when this is repeated to us, we know that it is true, and are, on the whole, glad that it is true. We have put away some of the toys of childhood, and the touch of reality has transformed us. We would not have it otherwise. We would not now change places with those erstwhile friends who are still, at fifty, essentially the same as they were at fifteen—still playing at dolls in the nursery, still living in a world of their own fancy, still without eyes or nerves for the great drama of real life, still ignorant of reality's vibrant touch on naked heart and soul, still feeding their poor, starved emotions on the counterfeit presentment of fiction and the stage. What they are still, we were once; but we would not wish that what then constituted our identity—in our own eyes,

no less than in theirs—had remained unchanged and "perfect." We are grateful that that self was not immortal. Not to have changed would have been not to have lived. It is immortal life we seek; not undying death.

Looking at our life thus, we see that to live is to die. It is doubtful if we can ever know the self, or find its permanent identity, in any single cross section of our being. It inheres, rather, in those dynamic, deep-hidden loyalties, whose unchanging purposes compel the change we suffer. In obedience to them, we see, with St. Paul, that we "die daily," and the passing of each moment leaves us other than we were. The tragedy of death, if it be tragedy, is not confined to the final act of dissolution of the body, but is inherent in every act; and every moment shows us the mystery of outer change in obedience to an inner permanence.

If this be true, it would appear that we have more data than we have believed for the study of death and immortality. We may examine them, in little, as familiar facts of experience; and instead of only being able to look forward to a unique and unknown change, of which we can form no more than *a priore* judgments from our present standpoint, we can also look back upon changes, essentially similar in kind, however less in degree, and thus gain an analogy for death more as it may appear to one who has died.

From this new viewpoint the tragedy of change takes on a different aspect. What we most regret is not that so much of what we were has passed away, but that we were so little of what we could wish to have endure: not that the waste products of the years have been left behind, but that the years were wasted, and that we have not now the permanent possessions we might have gained from them. Our true loss is not in the severing of youthful friendships which were never real, but that so many of our real friendships have been only of our maturity, and so are not enriched by the common memories of love and hope and labour, shared in youth. The closer the tie of recent years, the more we miss in it the past it does not hold. But where true friendship has long persisted, the past lives on in the present. At a word, a look, a trick of speech or gesture, the man who is my friend stands before me as the boy who was my friend. It does not matter that he is old and grey; he is also the child; also in his prime. And the reason is simply this: childhood and prime and age have alike been given to the unchanged current of our common love and common purpose. By its permanence all that was given to it has become permanent too.

May it be that this familiar characteristic of long friendships is but one manifestation of a far deeper principle, upon which the personal immortality we crave in fact depends? That there is a contagion of permanence—a divine river of immortal reality that imparts immortality to all immersed in it—as well as a contagion of corruption and decay? That what is of itself mortal may become immortal as it is given to immortal purposes? If there is not some such principle in life as this

—making valid the statement that whoso giveth his life, for his Master's sake, shall keep it unto life eternal—it is difficult to see that Dr. M'Taggart's arguments can prove more than the immortality of some spiritual principle within us, which may have little likeness to what we are to-day in our own eyes and the eyes of our friends. If the leaving behind us of the environment and interests, that once absorbed our thought and desires, works such changes as we have ourselves experienced in this one bodily life, will not the falling away, at death, of all that is dependent upon the body, of necessity work a far greater change upon all that has not been taken up and absorbed in loyalties, desires and purposes that are independent of the body, and which death, therefore, cannot touch? Do not the very questions Dr. M'Taggart propounds, the very arguments he uses, suggest that personal immortality, as distinct from the immortality of the soul, is something that must depend, not upon the nature of pure spirit, but upon the nature of the individual personality; that personal immortality is not something that is assured, but something that must be won?

What part of what I am to-day is but an activity of my body, depending solely upon it? What part of the thought, desire and will that make up my personal consciousness, and constitute my personality, are concerned only with bodily things? What part could persist unchanged when death takes my body from me? To what extent is my life a single coherent whole, animated by an eternal, indivisible principle or purpose; or to what extent is it a mere congeries and compound of conflicting or incongruous elements? These are the central questions in Dr. M'Taggart's discussion of immortality; and they return to us, no longer abstract or metaphysical, but as of immediate and intimate application to ourselves. They are questions for heart-searching self-examination, and as such we commend them to all readers of his work.

HENRY BEDINGER MITCHELL.

(*To be continued*)

MOULDINGS

The more the marble wastes
The more the statue grows.

ONCE I was painting a plaster angel, a dear little creature, modelled by some deft Italian hand, guided by a heart urging it to seek for something of the smooth clear sweetness that is the birthright of little angels. Through some miscalculated gesture the tiny face became irreparably injured—it is so minute that the least marring destroys all human, or rather, angelic semblance. Ruin stared me in my own face, too, for I needed the figure for the redemption of a promise and there was no time to replace it. The only solution was to procure some plaster and try to repair damages. It was with a jumping heart, and armed only with a potato knife and some sandpaper, that I started to model for the first time in my life. I had heard that a sculptor was a man who makes faces—and busts, and I felt sure it was true. To begin with, there was only the indistinguishable mass of fresh plaster, and the potato knife, and infinite space, and *me*. I said to myself, "Hidden under this grotesqueness there lurks a little creature of God and it is up to me to find her," and at once went to meet a wonderful experience, epochal, fruitful in spiritual lessons. The first lesson was that a most fastidious patience was of the essence of the job. One slip, one thousandth of a thousandth of an inch, and you slip backwards through the æons. Angels are not made as quickly as Rome was built. As I scratched and chipped and smoothed, something emerged—something not human, but living, animal, uncanny. Were the biological processes of time's beginnings to be enacted before my shuddering gaze? I tried again, and a human being showed itself—a blood-curdling horror of a human being, a thousand years old, seamed with nameless evil, icily malignant; I chipped off some more and achieved Hindenburg with a thyroid enlargement—not prepossessing but encouraging, as indicating that I might be approaching the laggards of the Fourth Race. It was impossible to linger there; my next creation was a portly and pompous elderly lady,—you could positively hear her say "Can you recommend a cook?" A few strokes reduced her to youth, but she was a young woman who once caused me grave annoyance at a glove counter. How sculptors ever dodge a high spiritual insight baffles me, for they live with an arc light turned on the Divine scheme. Let them but take a tool and a lump of plaster, and deep mysteries unfold for them—cosmic processes, reincarnations, recessions, ascensions! They may pass in an hour through the dark abysses of time to the dawn of light, from the dawn of light to

the glory of high noon. I wish I could tell you that by-and-by my little angel smiled upon me—but no! My best result was a quite presentable young person who had rehearsed for an angel's part in some performance or other, but in the meantime a deal of sculping had been done on me.

With the hope that my failure was due to lack of proper tools and that I was perchance a sculptor *manqué* after all, I asked a real sculptor to tell me the names of his various instruments, thinking at least to make this paper sound more knowing. To my astonishment he did not know them and did not care. He said indifferently, "Oh, I know what I want and I just pick it up." "But," I protested indignantly, "I have only a kitchen knife and some sandpaper." "Excellent tools," was the reply, "*if* you also have a hand and an eye,"—and his "if" was concentrated essence of scepticism.

His words gave me to think. Those Who are forming us "know just the tools they want and pick them up." But *Who* are forming us? Those who work in darkness or those who work in light? And what raw material do we offer them? Here, Galatea chooses her Pygmalion. Pygmalions either for good or ill, cannot sculp in warm butter or in feather pillows, but granted normally workable raw material, and who shall do our shaping? For the Will of man is free. Here Satan waits, past master of the art, his studio the kingdoms of this world, his tools superbly fashioned for their purpose. He and the chelas of his atelier flood the world with specimens of their prowess. Precisely as you pause before a canvas and say, "That is surely a da Vinci," so may you pause before a human and say, "That is surely a Satan;" and you don't need a lorgnette either. If you cannot believe it, board a street car, go to a moving picture show, walk a block, and see what the genius of darkness can do with humanity, given the etching tools of vanity, greed, animality, ignorance, boredom; given the viscid plasticity of indifference, sloth, credulity. Then turn to art, which is but a reflection of the human. A few weeks ago one of the principal Fifth Avenue art shops had an exhibition of figurines that were marvels of faultless modelling wasted on the production of a lot of little obscene semi-human beasts, done with such deftness, such certainty of wrist, such sureness of line and curve, that people walked round them laughing with pleasure at the mere stunt of it, and the town was hugely taken with these little masterpieces of rottenness.

A world that rebels against discipline and thinks to get away with it, is going to be disgusted by-and-by, when it meets the mirrors and sees itself modelled back into an ugliness that it will take generations to smooth out again. Someone said, "Those children are beautiful because they look so well whipped," and it is true that in a group of children you can unerringly separate the spoilt ones from the trained, by the quiet eyes and contented mouths of the latter. Love's chastisements may be dodged for a long while, but the face grows hard and empty in the process. A summer was once spent on a shore that prophesied of

Paradise, but where a hundred people were kept in a state of exasperated wretchedness by the children of a family in which was being tried out some uncanny cult or other, the firmest tenets of which seemed to be that small children could be safely left to bring themselves up, and that the moral judgment was fostered best in an atmosphere of turbulent rebellion. The eldest child was a boy of eight years, and the cult was going strong as far as he was concerned. When he set fire to the stable and pushed a small sister in to see if it hurt, we christened him Nero. Nero strode the bluffs leaving anguish and devastation in his wake. He was followed at a safe distance by a nervously prostrated governess, who had orders to keep him in sight but not to interfere with him. The former she did when it was physically possible, but the latter the wealth of Asia could not have bribed her to. It was awful to watch day by day the lines of evil forming and deepening and masking that baby face. Had he been as big as he was bad, we must all have packed our baggage and fled the scene. The terrible thought was that he soon would be. As we watched him refusing to bathe at bathing time; marching into the sea fully clothed at meal times; kicking the shins of heroic protestants; clutching, bawling, swaggering, terrorizing,—we could only say, "God pity his future wife and family; God punish his silly parents."

There is perhaps a touch of spoilt child in the best of us. They may keep us in sight if They don't interfere with us. Did I say "the best of us?" No—not in those few, *so* few, in whom docility has grown to an ardour of rapt co-operation, who lend themselves with a still passion to the gentle modelling of Those who would have them lovely. Weal and woe, joy and sorrow, storm and calm—"Sunshine we give you today, but to-morrow, dear little angel of becoming, pass into the shadow, and when that has done its work, you shall emerge once more with *just* the look we want, and the impatient ones who watch shall begin to suspect the meaning of sunshine and shadow." And how we hate the sandpaper! "Weal or woe," "Bane or blessing,"—these are fine mouth-filling phrases. We protest, "I can stand the big sorrows. I know they must come, but it is these little fretting things that kill me." As if the little fretting things were outside the plan. My little angel would never have looked even decent without sandpaper. The most minute changes could be brought about by it that yet made all the difference. Used lightly and persistently, and where the faults were, curves grew disciplined and acquiescent; she appeared then like a little person who might "sweep a room unto the Lord and make that and the action fine." She rose from plane to plane by sandpaper.

A deep-lurking spiritual instinct tells the striving race of man that beauty is its most profound obligation. It is asked of us; the gods wait for it; the whole creation groaneth and travaileth until it is made evident. Pigments are nothing, words are nothing, marble and stone are nothing, the flesh is nothing—raw material all of it, but in it hides the loveliness that is our quest. "That Which overshadows us" whispers incessantly

of beauty. The saint and the artist know this, and in their several ways they count the world well lost, they touch the garment's hem and are transfigured. Beauty from within out, is a shining of slow growth. Again and again the hasty world thinks to snatch and apply it without the travail, but that may not be. The meanest little lithograph or vase of paper flowers is the expression of an aching need; the tattooing of the savage is a stumbling reach for it; the haunters of beauty parlors are driven by the urge—

> For oh! the gold in Helen's hair,
> And how she cried when that departed!

But Beauty smilingly eludes all hands save those that will be scarred for her; she withdraws from flesh for the sake of spirit; she gives and she takes away again; blessed be her Name.

> Slow grows the perfect pattern that He plans
> His wistful hands between;

and surely it is our own fault that the emphasis should ever be upon the "slow." If we would only be still, only be plastic in His Hands, the whole business is done with one tool, and its name is Love. When we act like bad children at face-washing time, twisting about and refusing to take the impress, we force Them reluctantly to reach for that cruel-looking, sharp-edged sorrow, that subduing pain, that corroding disappointment—and their name too is Love. There is a curve of the lips that only discipline lovingly accepted will bring; there is a gentle brilliance in eyes that have looked and understood why sorrow *is;* there is a radiance of aspect born of the discovery that Chastener and Lover are one. Let us make haste, for They have the patterns of us there before them, and oh my brothers, but we are beautiful!

S.

THE LOGOS DOCTRINE

MANY of us believe that in every cycle some aspects of the Wisdom Religion are made manifest to the outer world, and that the present theosophical movement represents such an unfolding of inner truth. But it is so difficult, when one is in the midst of being changed, to reflect at all on that into which one is being changed. Indeed, we cannot be expected to have a definite idea of the goal which the Law has set for us, because how can we know that which we have not seen? We can help the Law, however, to guide us to our appointed ends, if we sense the direction in which we are going, if we anticipate a little to-day what may be expected of us to-morrow, if we see ahead to the next bend in the stream.

We may find much help in our effort to co-operate with the Law, if we study the modes of revelation of the Wisdom Religion in the past. For, though the content of one revelation may differ from another, the purpose underlying all revelations is one and the same, expressing itself ever more fully according to a rhythmic law. Every successive manifestation of the Logos, from this point of view, is only a clearer manifestation of what has already been.

The history of the Logos Doctrine, as modified by Greek philosophy and by the life of Christ, is the history of an older Theosophical Movement, which realized its purpose and—so far as could be—was complete. Can that history cast any light on the meanings latent in the present movement, still so far from complete?

Heraclitus of Ephesus (576-480 B.C.) seems to have been the first to use the Greek word, "Logos," to denote the "Word" or "Mind" of God. The idea, which he thus expressed, came to him most probably from the Egyptian Lodge. But, whether he knew the fuller implications of the Logos Doctrine or not, Heraclitus limited severely his public revelation of it. The Greeks of his time needed a moral and intellectual control, and to the redoubtable task of supplying this, the early sages set themselves. That age, so different outwardly from the modern world, was not so different inwardly as one might imagine. Religion had ceased to operate as a check on men's passions, for what sanction could self-control find from the "gods" of Olympus? The Greeks were developing physically and mentally, but deteriorating morally.

Addressing the intellects of their hearers, the sages informed them of a Law, above gods and men, which judged the activities of all creatures and ruled supreme, giving to all things their dues. From this Law proceeded the creation, order, processes and death of the world, both in its entirety and in its minutest part. The study of the Law, in relation to things, was called physics; in relation to men's actions, that study was called ethics, and the Law itself was named Nemesis.

It appears that there was an increasing consciousness of the reality of the all-controlling Law, during that time, and that this consciousness took one form in the adoration of the beautiful. It was through the love of form and beauty, that a mould was prepared to receive a new revelation and a new appeal. Pythagoras and Plato showed, behind the mortal and imperfect forms of earthly beauty, a world of immortal and absolute loveliness. The effort of man to realize the beautiful on earth was in reality the effort of the soul to disentangle itself from the matter of illusion and to return to the real world, from which it had fallen in the beginning. Thus, to the aspect of Law, which the first sages had revealed as pertaining to the Logos, was added the aspect of Beauty, of Perfection, as of the Model, to which the universe of souls should conform.

But was there any possible reconciliation between the two Aspects? Is the nature of things one with their proper goal? Does Providence exist?

It is the contribution of Philo Judæus (20 B.C.-54 A.D.) that he answered those questions affirmatively and more clearly than his predecessors; so that, when St. Paul undertook to illumine the life of Christ, he found an adequate intellectual atmosphere prepared for him. Philo said that Life was the reconciling term, that the Logos was not merely the impersonal Law and Model for life, but was Itself alive in the souls of all beings. By aspiration the soul could set in movement all the force of the Law to bring it to realize the ideal set for it high in the heavens; nay, more, the Law itself existed only to awaken in the soul that aspiration, which is the birth into the greater Life.

Christ, the Master, lived what Philo taught. The Logos made itself manifest at last, not through philosophy or art or science, but through a living man, born mortal and imperfect, who achieved immortality and perfection.

But the early Christians lost sight too soon of this crown of the Doctrine, that above all other attributes it was a *life*. The sophistries of the dying Græco-Roman world were too contagious. Theologians turned to the intellectual background and lost sight of the central figure of the living Master standing before them. Thus, instead of subjecting the intellect to the life, they enthroned the intellect and denied the life. They made the fundamental error of trying to separate the foundation-stones of the temple from the temple itself, with the result that at last the whole building fell upon their heads.

Once more divine hands are helping to rebuild the temple. They must use the same stones—the minds and souls of men. But—what is of the greatest significance in the present connection—they are placing the stones, I think, one upon another in the same order as of old. To a world whose religion had become stale and whose intellectual power was in unchecked momentum, the Lodge, through The Theosophical Society, offered a philosophy teaching the omnipresence of a spiritual Law, supreme above all the laws of nature, and operative in the human or

moral sphere quite as surely as in the physical. The clouds were lifted long enough from the divine reality above and around us, for us to glimpse a little of the splendour and power of the Masters, the Models which human souls are destined to become. The *way* to realize that destiny has been shown through the *life* of devotion and aspiration and love.

Success or failure rests with us. We must not allow the intellectual *mise en scène* to fascinate us, for all this exists only to help us to learn to live the life of discipleship. When once more an Avatar will fulfil his mission among men, let it not be said of him that his work had to be done by him all alone! Let us commence to work for him *now*.

STANLEY V. LADOW.

There is a wide difference between that sweetness of devotion which we desire because it is agreeable, and that resolution of heart which we ought to desire because it renders us true servants of God.—SPIRITUAL LETTERS OF S. FRANCIS DE SALES.

BY THE MASTER

ISHA UPANISHAD

TRANSLATED FROM THE SANSKRIT WITH AN INTERPRETATION

III

By a veil as of gold, the face of the Real is hidden. O thou Shepherd of the flock, Lord of the sun, lift up that veil, for the vision of the law of the Real!

THIS is the veil of Maya, the world illusion, the world glamour. What in essence is that veil?

Let us begin with simple illustrations. We have used the word "glamour," which is the old English name of the power used by a sorcerer or witch, whether for self-concealment or to deceive in other ways; the power thus defined by the dictionary: "A magical deception of the eyes, making things appear different from what they are."

This is the power commonly known in our day as hypnotism, whereby the subject of hypnotic influence, for example, sees an onion as an apple, or takes vinegar for wine. All exercises of hypnotic power are dependent on glamour, and are, therefore, forms of sorcery and witchcraft. Our self-styled scientific age has simply changed the name, while using the same power.

This leads one naturally to self-hypnotism, which our age recognizes as a reality, though it is far indeed from realizing its scope. Self-hypnotism through the influence of desire is, indeed, fairly well understood, at least when it is operative in others; but the far more subtle self-hypnotism through the lower mind has a reach which is still almost unsuspected.

In these interpretations, we have spoken of Bergson, and of his penetrating analysis of the lower mind, as the instrument which the Life has called into being and developed, in order to deal with the material world; and the most valuable part of Bergson's work is the detailed description of the way in which the mind-machine distorts reality, in order thus to deal with it practically. Over against the mind-machine Bergson sets intuition, the power which, being a part of the Life itself, directly lays hold of the Life, and apprehends the Life as it is.

But, as we have suggested before, Bergson seems not to get at the heart of the matter, because he is inclined to consider rather the mental operation of the lower nature, without going deeply into its moral operation.

The mind-machine is, it is true, moulded and adapted to dealing with material facts, with the whole order of the material world. But Bergson passes lightly over the force, the impulse which has forced the Life in this direction, and has kept it thus bent upon the material world: the force of desire, the force called by the Buddhists "thirst," or "lust," in the general sense, as in the phrase "the lust of the eyes."

Speaking generally, then, the impelling force is the desire of the personal self, the personality, for all those things which gratify its thirst. And all these desires ultimately rest upon the lower self's desire of life, the desire to be keenly and vividly conscious of its own separate existence; a brute instinct, unreasoning, headstrong, for its own perpetuation.

And this strong brute instinct continues, having, in a sense, an existence of its own, even after considerable development of the better and more humane, because more spiritual, nature has been attained. Besides the man's truer and deeper consciousness, with its aspiration and compassion, there lingers this submerged life, desperately fighting for its own perpetuation; alert, tricky, fruitful in expedients, endlessly resourceful, and quite determined to thwart any change or development which threatens its own lease of life. This is the passional element in the lower nature, which Bergson might have analyzed and set forth to view, had he been less exclusively interested in the mental and theoretical view of life, and more interested in the practical and spiritual.

The lower personal life, the egotism, that which is often called the "personality," though this word later comes to have a better and higher meaning, has a powerful life and obstinate purposes of its own; it is, in a sense, an invader, a traitor in the camp, or, quite literally, an obsessing force, an evil spirit, to use the term of an older and simpler day.

But it is a part of the resourceful and subtle strategy of this obsessing egotism, that it largely keeps itself in hiding; lurking, as it were, below the margin of ordinary consciousness, and, from this hiding place, warping both understanding and will, for its own purposes—for the perpetuation of that low order of life and consciousness in which it can luxuriate and grow fat.

Two things, which are in reality but two aspects of the same thing, namely, spiritual vision and sacrifice, directly cut at the root of the egotism's life, threatening to draw the Life upward beyond the low level on which the egotism flourishes. Therefore the egotism is ceaselessly at war with these two things. It is the deadly enemy of spiritual vision, and of the aspiration which foreshadows spiritual vision; and therefore it ceaselessly seeks to drug and benumb the mental powers, in order to blind them to spiritual reality.

All doctrines of materialism, without any exception whatever, are due to the wakeful activity of this skilful stage-manager, who sets the scenery while himself keeping out of sight.

These doctrines of the negation of spiritual things have their ultimate root, not in some mental shortcoming or even perversity, but rather

in a certain moral obliquity, in the prompting of the hidden demon who lurks in the darkness, until he is finally dragged forth into the light. Then begins a life and death struggle, which is the real drama of the soul, the theme of all mystical and religious books.

It is just because they are fighting an enemy now fully seen, that the saints recognize themselves to be "the chief of sinners." They have, through aspiration and sacrifice, stripped off the veil of this evil power; they see it in its hideousness, as it really is. And seeing, they know that they must fight to the death, overcoming, lest they be overcome. And they also know that no power or resource within the limits of their own personalities can give them the victory; nothing but the divine power of the Spirit itself, the Saviour, the Redeemer.

The saints speak with horror and loathing of this demoniac power, so long hidden but at last revealed, because they clearly see that its purpose is the death of every element of spiritual life. It seeks, quite literally, to "kill the soul," in the words of this Upanishad. And they likewise know how powerful it is, how subtle; its subtlety shown most of all in the way in which it remains concealed. Though obsessing the greater part of human life, it remains largely unsuspected, frankly disbelieved in by most people, and itself prompting that disbelief. It is well said that the devil's greatest triumph is to persuade people that there is no devil. Be it noted, by the way, that he generally persuades the same people that there is no God either, in the practical sense of a King requiring sacrifice and obedience.

The personality, in the sense we have given it, is "the veil of Maya"; that which conceals Truth, as with the lure of gold.

Who, then, is he who is to raise the veil? The name given in this Drama of the Mysteries is that of a Vedic deity, who is both a Shepherd of flocks and a Sun divinity, a Lord and Giver of Light.

The Good Shepherd, the Lord and Giver of Light—the symbolism is universal and old as life itself. That Lord and Shepherd is the Master who initiates the disciple, leading the disciple, by painful ways of sacrifice and purification, out of darkness into light, from beneath the yoke of evil into the liberty of the sons of God.

This intensely practical task is the essence and subject matter of all religion. When it is undertaken with full understanding and consciousness, it leads to full discipleship, and, in due time, to the Great Initiation, which is the subject of this Upanishad.

Therefore the Good Shepherd, the Lord and Giver of Light, is invoked, to lift the glistering veil, to give the vision of the Eternal.

Shepherd and Lord of Light, thou Only Seer, Lord of Death, Light-Giver, Son of the Lord of Life, send forth thy rays and bring them together!

That radiance of thine, thy form most beautiful I behold; the Spiritual Man in the real world. That am I!

This marks the consummation of the Great Initiation, the full vision of Divinity, wherein the consciousness of the disciple becomes one with the consciousness of the Master, and of that Master's Master and the whole ascending chain of Spiritual Life, up to and including the supreme Nirvana.

Then follows the transformation spoken of in that most mystical tract, *The Elixir of Life,* which is thus indicated in this Upanishad:

My Spirit enters the Spirit, the Immortal. And this body has its end in ashes.

There remain only the closing words, addressed to the new-born spiritual man:

O Sacrifice, remember! Remember what has been done! O Sacrifice, remember! Remember what has been done!

O Divine Fire, lead us by the good path to Victory! O Bright One, thou who knowest all wisdoms!

Give us victory over our consuming sin! To Thee we offer the highest word of praise!

Everywhere and at all times it is in thy power to acquiesce in thy present condition, and to behave justly to those who are about thee.—MARCUS ANTONINUS.

THE PRINCIPAL PROBLEM

THERE is a problem in life—a marvellous and most important one—which seekers of truth ought to contemplate daily, not only till it is fairly well understood, but till it has made them eagerly anxious to make the wisdom it unveils to them a living power in their lives. In "The Two Paths" this problem is mentioned in the following way: "Alas, Alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them."

From a Christian point of view I venture to phrase this clause thus: "Alas, Alas, that all men should possess the Spirit of God, be one with the omnipresent Deity, and that possessing it, God should avail them so little."

This complaint reverberates through all nature. It is secretly expressed in every sound, in every movement of things that move, nay even in the stern silence of the immovable rock. Why is it that the omnipresent Deity is not felt in the heart of man? God must be there, since no place, no spot, not a single atom can be without that which is omnipresent. The reason is that He is there as a latent potency only, as a power at rest. He is there in His own state of being, unrevealed as before the beginning of the present period of cosmic activity; and in that state man knows Him not, in spite of all that has been said, heard, read, or learned by heart about Him. We are unconscious of that which is not manifest, and what we are unconscious of, is non-existent to us. God is a thought-form only, used as an ornament in our lives, and when we are praying to God we are but praying to this ornament, unless the Deity has been brought to reveal Itself in our heart, to some extent, thus making it possible for us to have some rare glimpses of Its glorious nature.

But God must be manifest in man. This is, in fact, the purpose of life.

In what way, then, can this be done? Is it something that occurs spontaneously without our co-operation or will? If so, then the gift of free will is not a blessing, but a malignant trap only, set up by an evil spirit for the purpose of tormenting man.

But fortunately it is not so. Man has free will as a remedy for his salvation. It is the only remedy that can further his development from his original animal state to that of a self-conscious human being, and then to a divine being that has become one with the Father in Heaven. In order to become a God, he must learn to discern between good and evil, between morality and immorality, between the immortal and the mortal. And he must learn to choose, of his own free will, between these two opposite sides of life. His free will puts him on a higher level than the animal, which acts according to natural instinct and without

discernment between good and evil. On the scale of evolution man stands between God and the animal, and of his own free will he can raise himself or sink,—raise himself to the Kingdom of God, or sink back into the animal kingdom for an Eternity;—in due time (in another evolutionary period) to scale again the steep ladder that leads from the animal state to the human state, and then to the blessed state of the immortal.

Man has got free will for his birthright, but the power to discern right and wrong must be developed and made perfect. If he chooses right he becomes a co-worker with nature and the law of evolution, and he will reap strength, happiness and peace. If he makes mistakes the Law will oppose him and put him to rights. It will be the schoolmaster that brings him to Christ. And the Law is a teacher whose instruction is based on right principles. Therefore, man, the pupil, is brought to learn with his own brain, of his own experience, that which is to be learnt. He must raise his whole nature with an effort of his own. This does not mean that man, as he generally thinks himself to be, viz., a being that is under the authority of his brain-consciousness, can do this, because this authority is the mind governed by desire and therefore weak, unstable and not reliable. But there is a higher authority in man than the consciousness of the brain. There is the soul that is a spark of the Universal Soul, the Father in Heaven. And through his soul man is a child of this Father, and as long as he has not forfeited his sonship, he can appeal to his Father for help. And help is never denied him that worships in spirit and in truth.

In what way, then, can man be a co-worker with the evolutionary law in order to develop his nature from its present low state to the state of a divine being, thus making God manifest in his life? Or to put it differently: How must he direct his aspiration and effort, and use his will, in order to raise himself to the Kingdom of God and become conscious of his union with the Father in Heaven?

In the excellent scripture, the *Bhagavad Gita,* this question is answered to such an extent that the possibility of being doubtful seems precluded. But as Christians we ought to find an answer in our own religion, in the Gospel of Love brought to the Western people by our Master, Jesus the Christ. A few quotations from the sayings of this Master will suffice. He said: "I am the way," . . . "No man can come to the Father except by the Son." From this it is evident that access to the Father and His Kingdom can only be obtained by being a follower of Christ, or by becoming His disciple. Christ is the way for the Christian, as Krishna is the way for many Hindus. The essential thing is, therefore, to find out what discipleship means, what its rules are, and then to comply with them. On this head the Master has spoken very clearly. These are His words: "Whosoever doth not bear his cross, and come after me, cannot be my disciple," . . . . "If ye continue in my word then are ye my disciples indeed," . . . . "I have given an example,"

. . . . "Be ye therefore perfect as your Father which is in heaven is perfect." These are plain words. Discipleship means that we must bear our cross, and accept our circumstances in this world without complaint or reluctance, always striving to keep His word, to follow His example, to learn from Him to be meek and lowly in heart, and to be perfect as our Father in Heaven is perfect. This means an entire change of life,—not a change of circumstances, or to run away from our duty here and now, but a change of our inner attitude to the things of this world, and to things divine as well. We must learn to meet the circumstances and events of this life as something sent us from above for our schooling, and as a help in our efforts to raise ourselves from our present low state as mortals to the divine state of immortals. And we must learn to pray with a cheerful mind: "Not my will but thine,"—knowing that nothing can happen against the will of the heavenly Father, and that all must be for the best, since it is the eternal Law of Compassion and Righteousness that governs our lives both in this world and the next. It is only our ignorance about the great need of our souls, and our lack of faith and love, that make us accept so many of the blessings of our heavenly Father with bad grace and even with obstinacy. We must learn obedience, and obedience will strengthen our love. If only we will study life, as it is, we shall see that there can be no true love without obedience, or the will to give one's life for the beloved one, and to serve and defend him. "Greater love hath no man than this, that a man lay down his life for his friends,"—said the Christian Master. And this is not an obedience forced upon us; nor do we obey from fear, or reluctantly as a slave, but of free will governed by love. We are, in truth, obedient to the highest biddings of our own hearts. We are following the example of the Master who gave his life for all, and whose meat it was to do the will of the Father. We are bearing our cross, continuing in the Master's words, and striving to be perfect as the Father in Heaven is perfect. Then we shall have become disciples or true followers of Christ.

Another distinctive feature of the disciple's life must be mentioned, because true discipleship is impossible without it. He must acquire the power of *continual meditation*. The meaning of this has often been expounded in a most explicit way. At the present time, however, when discipleship has become the most vital thing in the life of a Christian, it seems wise again and again to point out the real meaning of it.

Continual meditation is a life not made up of scattered moments of life, but a life that is unbroken in its continuity. And human life is consciousness combined with reason and will. And since it is only when we are conscious of a thing that it really exists for us, it is evident that if we are not conscious of the presence of God in our inner life, then He has no reality for us, though He abides there as He does everywhere else. We may talk of God because we have been taught so much about Him. We may think that we know much about Him from what we see in the nature of the world and read in its history. But this is intellectual knowl-

edge only. Many of us may firmly believe in His existence, because to us He is a logical necessity, and because so many have borne strong witness about Him. But this is not the same as being conscious of Him. To us He is still but a thought-form, a fine ornament. Christ is still an outer ideal and not an inner reality, which He must be. It is only when we begin to be conscious of His presence in our inner life that He gradually becomes something real to us. It is only then that Christ and the Father have come and made their abode with us. And here some quotations from the sayings of St. Paul and St. John may be helpful: "If any man hath not the spirit of Christ, he is none of his." "Know ye not as to your own selves, that Jesus Christ is in you?" Thus speaks St. Paul, and St. John says: "And he that keepeth his commandments abideth in him, and he in him. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Therefore, as long as we do not keep the commandments of God, we cannot in truth say that God is in us as an active power, though He is there as a power at rest, or, let us hope, as the power in the little leaven that in time will leaven our whole inner and outer lives.

How, then, shall we gain this consciousness of God?

We must begin to practise the presence of God, which means to practise the presence of Christ, our Master; for Christ has said: "Neither knoweth any man the Father save the Son and he to whom the Son will reveal him." "He that hath seen me hath seen the Father." And this must be taken literally. Not that we shall see Him with our physical eyes, but with the eyes of the developed spiritual man. We must try to feel that the Master is present in our inner life, not only for short intervals when we are absorbed in prayer or meditation, but continually. We must imagine Him to be there always, taking part in our doings, always watching, guiding, repairing,—that He upholds us every minute with His tender love and compassion.

To begin with, we must hold this attitude of mind at certain times a day, for instance, when rising in the morning, in the middle of the day, and before going to bed at night. And on certain days, especially on Sundays in church or at home, we must try to make this time for prayer and meditation longer and more effective by giving ourselves to the Master with profound thankfulness and devotion. At first we shall find this practice very difficult, and it will claim all our strength and resoluteness to carry it out to some small extent only. We shall find that we fail continually, and we may feel discouraged and lose faith in ourselves; and perhaps shortly all is given up, and we rush back to the world and are again shackled with the chains that had already begun to loosen, or were partly fallen. But if we really desire to be disciples of the Master, we shall persevere even if our efforts seem utterly in vain. And it will not be long before we shall experience the blessing of the practice. What at first seemed so difficult, and so objectionable to our lower nature, will gradually become easy and pleasant. This practice will

grow into a habit, and we shall come to love it; and what we love we are always going back to in our thought and feelings. We shall find ourselves able to extend our consciousness of the Master's presence, first, to frequently recurring times, then to every hour, to every minute and while doing all kinds of work. We shall come to think of Him as always standing by, controlling and inspiring us to do the will of the Father. And finally we shall recognize Him in our inner life, not only as a vague idea, but as an ever-present reality. Then we have found our Master, have become one with Him, and He will bring us to the Father. Then the principal problem of life has been solved.

There is no reason for us to feel discouraged, or to fear that we shall fall short of the goal. The Divine Law of evolution will in time bring us there. But it depends on us whether our journey along the evolutionary stream, from our present stage onward, shall be short and pleasant, or long, wearisome and full of pain. But it must be remembered that the conscious presence of the Master is the life of the new man which, according to St. Paul, "after God, hath been created in righteousness and holiness of truth." And it must also be remembered that the new man has his fœtal state, and develops in a similar way to that of a physical embryo from within without, although on a higher scale of evolution. And after the fœtal state comes the childhood. From a spiritual point of view few people are yet above the state of childhood, and how many are even born again, or have left the fœtal state? And as the physical embryo, as well as the physical child, can die when unfavourable circumstances set in, so adverse circumstances can bring the new man to perish in his fœtal state, or later, when still a child. And we are creating adverse circumstances whenever our free will jars against the will of God, though, as a rule, not unfavourable enough to kill, fortunately. But if they kill, then that personality is thrown off from the evolutionary stream as waste for an eternity, or until another period of cosmic activity.

As the life of the animal man must be kept up and strengthened with proper food and exercise, so the man of the second birth, must be nourished and trained properly. Christ has pointed out the proper food when saying: "My meat is to do the will of the Father." Thus, whenever we are doing the will of the Father, we are feeding the man who is to be the perfect man. And in order to attain to this state, we have to be trained and taught by the Master while we are in the physical world, the boarding-school of the new man in his younger days, or till he has attained "unto a full-grown man, unto the measure of the stature of the fullness of Christ," as St. Paul has said. When this is accomplished, the purpose of life has been fulfilled, and man has become more than man.

THOMAS H. KNOFF.

SUFIISM

II

EMERSON speaks of the poet as one who "sees and handles that which others dream of, traverses the whole scale of experience, and is representative of man, in virtue of being the largest power to receive and to impart." These words, particularly the last phrase, seem applicable with regard to the Sufi poets of Persia, for, after the lapse of centuries and the accompanying decline of Sufiism, there is nothing to-day so representative of the teaching, nor so much a power to impart it, as the work of certain of the great Persian poets. A number of the greatest among these were Sufis, and it naturally follows that some of the finest expressions of Sufiism were in verse. So far as they are accessible then—for translations are comparatively few—the work of these poets may afford a fairly complete understanding of what Sufiism really was and of what it stood for.

For this purpose, no better example could be found than Jalálu'd-Din-Rumi, who has been termed the greatest mystical poet of any age. Jalal was born at Balkh, in Persia, in 1207. At that period in Europe, Innocent III was conducting the numerous Crusades against the infidel abroad and the heretic at home, and Saint Francis of Assisi was calling his people to a new love of God—though these facts, since the cyclic law in the orient probably operates differently from our own, need convey no special significance, serving merely to link less familiar with more familiar events. The father of the poet was a professor and a preacher, a man of great learning, who for political reasons moved to Bagdad shortly after the birth of his son and just before the destruction of Balkh by Genghis Khan who, with his Mongol hordes, was then laying waste all Asia. For a considerable time the family moved from place to place, remaining several years in Mecca, Damascus and elsewhere, and finally settling in Iconium. Here, on the death of his father, Jalal succeeded to his professorial duties. He had possessed unusual ability from early youth, was a man of brilliant attainments, and drew pupils from far and near, having about four hundred in attendance on his instruction.

Such was his life when, in 1244, there appeared a dervish, Shamsu'ddin or Shamsi Tabriz—a great Sufi teacher—sent in turn, according to some accounts, by his teacher, to seek out Jalal who, it had been revealed to him, would be a great Sufi. Partly, no doubt, because of lack of accurate information and partly because of the oriental flavour—the atmosphere that we are all familiar with in the Arabian Nights—Shamsu'ddin is represented as a weird and mysterious figure clad in black felt and wearing a peculiar cap—the subject of numerous though rather vague legendary accounts. By some he has been compared to Socrates, chiefly because, while more or less illiterate himself, he had the power to draw to him men of rare gifts, even of genius, through whom

his message could be given to the world. He was a man of great power, eloquence and magnetism; also a man of great spirituality. Jalal was quick to recognize his spiritual greatness; at once gave himself completely to his teaching, and the two withdrew for a time to the solitude of the desert.

Curiously enough, Jalal's response to his master's call roused no kindred feeling among his friends and pupils, but inspired in them —perhaps because of certain antagonistic qualities in the master, perhaps for other reasons—only wrath and resentment. Their teacher they regarded as mad, for a time, and their ill treatment, either actual or threatened, of Shamsu'ddin, resulted in his sudden flight to Tabriz. Jalal immediately followed and brought him back. A repetition of the expressions of ill-will which was shared by the populace as well, caused a second flight and, this time, a two years' sojourn in Damascus. Again he was induced to return. But he was not to dwell in Iconium unmolested, and in a short time he died a violent death,—long and deeply mourned by Jalal, who wrote in his honour one of his most exquisite lyrical poems, and instituted the dance of the Order of Mevlevi dervishes.

Probably the most noted of the works of Jalal is his *Masnavi,* an epic poem which has been styled the "sacred book of Sufiism." Translators of Persian poems warn the reader of the difficulty, almost the impossibility of preserving in their work the true flavour of the original. We all know how much may be lost, what a pale reflection may result, in making a simple translation say from French into English. In an oriental tongue the difficulty is infinitely greater. The orient deals with a world of ideas with which the occidental mind is wholly unfamiliar; modes of thought, laws of esthetics, rules of rhetoric, all may be totally different from ours, or, if similar, then employed with a different significance. The poetic value and beauty of the *Masnavi* in the original are attested beyond all question, but it is one of the works in which the difficulties of translation are obvious. It is enigmatic and ambiguous; full of subtleties of thought and obscurities of expression. It is not, as might be expected, a *treatise* on Sufiism. Instead, it is a collection of ethical teachings, allegories, interpretations of Koranic texts, wise counsels given in various forms and all strung loosely together, without any methodical progression of thought. Yet, with all its peculiarities of style and form, there is not a page that does not repay whatever effort the reading may involve, for its truths are universal. The author is a student of life, and the lessons he teaches are lessons that each reader, oriental and occidental alike, can apply with profit to his own everyday difficulties. The absurdity and the evil of servile imitation; the necessity of rooting up bad habits while they are new; the futility of seeking in mere outer form the "fruit and produce of the tree of spirituality"; the need of finding a touchstone to distinguish the counterfeit from the true gold in daily life, where we, every one of us, are seekers after gold,—these and many another truth are taught in simple allegory, often in the current phraseology of the day.

One such story may be given, not merely as an illustration, but also

because of the aptness of its lesson. A shepherd was praising God in his simple way, saying, "O God, O God! Where are you that I may become your servant; . . . that I may kiss your little hands, and rub your little feet, and when the time of sleeping comes I may sweep out your little room,—O You for whom all my goats be sacrificed!" Moses, who stood nearby, was stern in his rebuke, declaring that such blasphemy had "turned the brocade of religion into old rags." And the shepherd tore his garments and departed, repenting, into the desert. But God was displeased with Moses and said:

"You have separated my slave from me.

"Have you been sent in order to unite, or have you been sent in order to separate? . . .

"I have put in every one a particular character; I have given to every one a particular mode of expression.

"From him it is praise, but from you it would be blame; from him it is honey, but from you it would be poison. . . .

"I do not become pure through their ascription of praise; it is they who become pure and scatterers of pearls.

"I do not look at the tongue or speech; I look at the soul and condition.

"I inspect the heart as to whether it be humble; though the speaking of the words be not humble. . . .

"Enough of these words, conceptions, and figurative expressions! I wish for ardour, ardour! Content yourself with this ardour!

"Light up the fire of love in your soul, and burn entirely thought and expression."

Following close, however, on the simplicity of lines like these, may come obscurities such as the following: "Do not flee to the six-sides, because in sides there is the station of the six valleys, and that station is check-mate, check-mate." Or,—"Dust be on the head of the bone which prevents the dog from hunting the rational soul."

The first of these means, briefly, that the material world should be abandoned for the spiritual world; and the second concerns the Sufi teaching of the "carnal soul" (here termed the dog), which may incline toward earthly things, the things of the body (the bone) or, by discipline and religious exercise, may lift itself up and become one with the "rational soul."

Again there are occasional lines which show the author in his true guise of mystical poet, and in his

"Except at night the Moon has no effulgence. Seek not the Heart's Desire except through heart's pain,"—

we have the oriental counterpart of the Christian mystic's certainty that there can be no love without suffering and that the Master draws nearest in the dark hour of trial.

Lines like these suggest that lyric already mentioned, for which the poet is justly noted, namely, the *Divani Shamsi Tabriz,* written partly in

memory of the teacher, and altogether as a tribute to him. "In the Divani," says one commentator, "we have the poet with his singing robes about him." Truly we have that and much more, for the poem is an exquisite expression of the message of Sufiism, written in the language of love—of the lover and the Beloved. It is the speech of one who has tasted of communion and would call others to that joy.

"I cried out at midnight, 'Who is in this house of the heart?'
He said, ' 'Tis I, by whose countenance moon and sun are shamed.'
He said, 'Why is this house of the heart filled with diverse images?'
Said I, 'They are the reflection of thee, O thou whose face is a candle of Chigil.'
He said, 'What is this other image, bedabbled with heart's blood?'
Said I, 'This is the image of me, heartsore and with feet in the mire.'
I bound the neck of my soul and brought it to him as a token:
'It is the confidant of love; do not sacrifice thine own confidant.' "

To quote at too great length would, of course, be a mistake, yet how, but in his own words, give the urge of his plea that we leave the "world of severance" where the "earthly flame has entrapped us" and, listening to the voice of Love, seek the world of union:

"Oh how long shall we, like children, in the earthly sphere
Fill our lap with dust and stones and sherds?
Let us give up the earth and fly heavenwards,
Let us flee from childhood to the banquet of men. . . .
A voice came to the spirit, 'Spirit thee away to the Unseen,
Take the gain and the treasure and lament the pain no more.' "

This, perhaps, is the message of Sufiism,—take the gain and the treasure, and lament the pain no more. And it is a message not only for the men of an earlier day, but for each and every one in our own day, who can hear and comprehend. As compared with the commonplace world of care and weariness, loneliness and misunderstanding in which the vast majority now live, what a new world it opens up. What perfection of understanding and sympathy, what intimacy of devotion, what generous outpouring of love, love given and love received—the complete fulfilment of all that many a human heart so longs for. And the Beloved, the Master, is calling his children now, as he has called through the centuries,

"Come, come, for you will not find another friend like me.
Where indeed is a beloved like me in all the world.
Come, come, and do not spend your life in wandering to and fro,
Since there is no market elsewhere for your money.
You are as a dry valley and I as the rain,
You are as a ruined city and I as the architect.
Except my service, which is joy's sunrise,
Man never has felt and never will feel an impression of joy."

J. C.

STUDYING LIGHT ON THE PATH

IN OUR Branch we had not read *Light on the Path* together for a great many years. Of course we studied it individually, but some of us had had experiences with its uncompromising revelations and demands which made us wary of any united effort to probe into its teachings. Here is a typical case. Several of us were reading and discussing the book; we were all new students, all trying to orient ourselves, and not in the least confident, at any moment, whether we were standing in the shoals of the "ocean of Theosophy," or rapidly being carried out to sea by its unseen currents, of which, if the truth were told, we were all secretly much afraid.

With all those conflicting notions shut up, out of sight, in some very stupid, commonplace looking exteriors, a few of us took up *Light on the Path,* because of the promise held out by its title. The text itself seemed to us an odd way of stating the facts of life, as we had come to know them—we wished, some of us, that we could invite the author of the book to attend one of our little gatherings; his point of view was so original that we should have liked to hear his phrasing of the more modern problems with which we each had to deal.

Suddenly one day, the most interesting and constructive member of our coterie announced that he did not care to go on with the reading, but that he would be delighted to join us later when we took up some other book, especially if it were some modern treatise on philosophy. There was consternation, because this man's reading of our text had been so discriminating, had shown such insight, that we were all greatly indebted to him; we felt that we could not afford to lose his contributions to our discussions. Pressed for some account of his sudden loss of interest, he first fenced, and then said, bluntly,—"This is all for me; I have had enough. The teaching is plain—do this and that, and you will get access to more light. It is, I am convinced, the light for which I have been looking, but the fact is that I am not willing to pay the price indicated; there are other things that I want to enjoy. I find that I cannot reconcile myself to doing without them, just yet. Later, I hope I shall strike this road again, but as long as I want what lies in the fields beside it there is no use in continuing to think about what is down the road, for I am not going there." The rest of us either thought he was giving a clever description of how it feels to be bored, or else envied his vision of what was demanded in order to get light. To us it was by no means clear what the price might be; we wanted to find out. Yet somehow that episode broke up our impromptu gatherings; and later some of us began to wonder whether he who had rejected the truth had not understood it better, had not really paid it higher tribute, than the rest of us who went blundering on, working at it now and then, trying half-heartedly to understand what it was all about.

It was years later—one dislikes to count up their number—that we again felt an inner urging to get below the surface of the same little book. Our friend had not yet exhausted the allurements of the worldly life to which he had given himself, but it had become "dust and ashes," and we were beginning to look for his return. Where would he find us? What had we learned? We decided to find out. We read three or four pages, slowly, taking a number of evenings for it, and we had a good time together,—bringing to the common store what we could from our reading and living. At the close of the evening we were often left with a very pleasant sense of having listened, and perhaps made some slight contribution to, interpretations of the text that went far below its surface and made connections with our everyday problems which we had not before suspected. Really we seemed to be making progress in finding out what the author meant us to learn from it.

Imagine our surprise when, in response to a kindly question from our Branch President about the progress of our studies, we heard one of our number say: "We are having such interesting meetings but I come away from them with a heavy heart." [A strange report to make, but we registered the intention to pay more heed to this member's comments or questions, and so to be more helpful in the future.] "Heavy with so much learning?" was our President's chaffing response. "Do they," glancing at the rest of us, "give you *no* chance to unload any of it?" "Yes, every chance," our comrade replied, "and a great deal is said that I should never have dug out for myself;—still, my heart is heavy. I suppose I had expected to get more than I was prepared to try to give. There is hardly a phrase in section one that I have not stood before, asked its meaning, and turned away with little more than the assurance that there was something very definite and practical for me behind it, something that I ought to be doing about it. Yes, there was more; the conviction that I should find the key that would unlock that treasure. And now we have gone past scores of those treasure carriers, and, grateful as I am for all the others have helped me to understand, I am in worse case than before—I have not found a single one of those desired keys, that is, I have not recognized them. My complaint is of my own stupidity, not of lack of help, which my fellows have always so generously given. Why, even the four unnumbered rules on page one—I might as well be wholly frank—are as much of a puzzle to me as they were the day I first read them. I do not yet know what the author, He from whose dictation they were 'written down,' meant me to take from them!"

That had been a long speech for this usually silent member, called out by a real desire. A plea for help was its undertone, and a response to it began to rise in our hearts, also. Yes, after all, what *did* those rules mean? A question from one or another of us started the President to thinking, then to an occasional provocative counter question—we were off! there was evidently going to be some real talk. That hope became a certainty when some of our other officers, who had been occupied with

special duties, felt the pull of the desire which was being expressed and joined in the conversation.

There was no one there to make such an accounting as the Recorder gives in "The Screen," of live conversations about real topics. Most of the things that were said will have their one and only chance for life and for creative potency in the hearts of the very small handful of students on whose ears, all too dull of hearing, they fell. Strange the prodigality in the spiritual world which far outdoes the so-called prodigality of nature—the profusion of seed sown, lavishly, upon the miry clay of minds too absorbed in self even to welcome the seed, and to try, as the responsive earth always does, to give it a chance to grow. Much was explained, much suggested, as the result of long and devoted study of *Light on the Path*. It was given in brilliant conversation, not in didactic monologue, but that is the only form in which it seems possible to attempt even a partial transcription of what one of the students carried away from that memorable "chance" conversation:

You are wondering about the "real meaning" of the first unnumbered rule—"Before the eyes can see they must be incapable of tears." Do you not think it is always better, especially when reading a book that deals with real things, to make it one's first object to pay due heed to what the author says, to follow the unfoldment of his thought with as much attention and understanding as one can command? Too often when we read books we simply use what the writer has said to confirm our own views or misconceptions, paying him the scant courtesy of passing over what he has wished to communicate, and fastening our thought only on the support that some statements of his, often quite incidental to his main theme, may appear to give to theories of our own. So we come away from the reading of him poorer than before, not richer,—because we took nothing except chaff with which to feed our vanity and our opinionatedness.

This is not a book to be read in that way. The older members of the T.S. had one great advantage. In the beginning there were few books and magazines to read, and we had to dig deep into those given us. We studied, we worked over them desperately, determined to extract their truth; for there was upon us the constant sense that we must get our clues, must find the way and traverse it steadily, or we should certainly be left behind, stranded. In those days we could not afford to read a sentence several times, wishing we knew what it meant, and then pass on to the next and the next. Some of us found it helpful to memorize the text, word for word, so that we had it at hand for constant reference and brooding. When our minds were thus filled with its phrases, in their setting, it often happened that one phrase of it would rush into view, throwing a flood of illumination upon the particular sentence over which we might be working at that time. Our anxiety to get to the heart of it was so great that we had to go at it steadily, wringing each phrase dry before passing on to the next—for who knew in which one our own special clue might not be lurking?

A friend who wished to take no chances of missing the way, gave months to the study of each rule—not a few hours every month to wondering what it meant or wishing for a revelation about it, but practical, experimental study, putting to the test of everyday life conclusions as to the meaning of the sentence selected; in other words, conducting life by that particular rule. It was applied, so far as understood, to the first incidents that occurred in the day. Perhaps they did not work out as was apparently intended. Why? What was faulty in the application of the maxim? What other meaning had it in this case, which should have been recognized? Maybe one was even in doubt as to whether a particular rule pointed in one direction or in the exact opposite—though that could seldom happen to one who was genuinely searching for guidance, since the spirit of the book is so clear that it could not frequently come to one to lose completely the sense of direction. However, even such perplexity would not long baffle a student who was earnestly pursuing the experimental method; his motto was—Try it out. Of course that student made mistakes; if he was very energetic he might have numberless mishaps and minor explosions; but he learned by each one. After each he performed a quick calculation as to where his reading of instructions had been wrong, made the evident corrections, and started again, not in the least disheartened by the fact that he had at last learned something, and not too much impressed by the resultant bruises.

You ask for an application of this principle of study to the first unnumbered rule. But we should have to go back of that, for it is not fair to assume that the first sentence of the text has been taken to heart,—"These rules are written for all disciples. Attend you to them." As Cavé recently* made so clear for us, one use of these rules is to teach us what discipleship means, what the life of a disciple is like. Let us apply that clue to the first unnumbered rule. Evidently we may assume that the disciple sees things which are not seen by the ordinary man. What are those things? Surely not spooks and shadowy half-beings that as yet have no foothold in either world. No, for we know that the closer the approach to the things of the inner world the more real they become. We are then *going away from* the world of illusion, of dense shadow, toward the concrete, toward a world where the acme of what we usually call common-sense is demanded; the furthest possible remove from sentimental vapourizing over interpretations of cloud effects.

Let us take as a working hypothesis the supposition that the disciple sees life as it really is, or to put that in other terms, sees it, so far as his rank permits, in the light of the Lodge. Do we see things that way? If we did, should we be in such constant perplexity as to what we ought to do in this or that case, even when we cannot discover within us any unwillingness to take whatever course of action would further the interests of that Brotherhood to which we are pledged? Why is our sleep so broken with the sickening fear that we shall have to give up something

* July, 1919 QUARTERLY, pages 78-80.

we prize, in order to take the next step forward on our road? Is that the way the Lodge sees life? And if we really wish to exchange such astigmatic vision as we now have for the clear sight of the disciple, we are told that our eyes must become incapable of tears. We hardly need to pause to ask whether this term "tears" is to be taken literally; experience has taught us that physical tears, like laughter, often only mask instead of expressing the inner state. The friend who most readily weeps over your misfortune has sometimes proved in the end the most unfeeling toward you. Evidently tears should be taken figuratively; let us see whether one meaning may not apply to the whole set of emotions that centre around self; that brood which includes self-will; self-love; self-pity; self-depreciation; self-reference. Take an everyday occurrence, and we shall see how this interpretation might be worked out.

It comes at the end of a trying day, when a man has been dealing with many perplexing problems, some of them baffling in themselves, some made so by the constant strife of the human elements involved. He has been struggling to keep hold on his own centre, and in spite of this maelstrom, to realize himself as an immortal soul standing in spiritual being. He has not been able to stand firm, but he has made a determined effort, looking anxiously toward the end of the day when he could get a cool draught of inspiration from his source of power and light. That time has come, but with it comes one of his fellows who, absorbed in the interests of his own day, pounces upon the weary one with some question or comment that serves to provoke the explosion which had been held off all day long. Cutting and perhaps unkind things are said. What happens then?

Would you be amazed if I were to say that the other man usually dissolves in a flood of tears? And yet, in the sense in which the term is used in our rule, is not that what we should all expect to see happen? The particular brand of tears which flow will depend largely upon the man's temperament. Perhaps he gets exasperated, but, while giving no outer sign of his feeling, tells himself that this is outrageous conduct on the other man's part; there he was, trying to share with him the fruit of the day's experience, speaking to him with complete courtesy, wishing him well in his heart—and now, how like a boor that man behaves! If there is to be any calling of names, this and this ought by rights to be said to him,—and the chances are that those things are soon and bitterly said. Clearly the one who was so betrayed by exasperation had first been blinded by the tears of personal feeling, so that for the time being he lost hold on the clear sight of his day. At the moment he is as blind as if he had never seen any of the realities of life, never gauged the relative values of personal feeling and unchanging truth.

Or we may suppose that the tears are of another kind. The one who happened to set off the gunpowder, gives way to hurt feelings under the other man's outburst; he thinks how many times he has tried to help that fellow in work that was pressing; how often he has supported his plans when others were not inclined to pay any attention to them; how

generous he has been in letting the other take all the credit for their common efforts; how much he has endured from this person in all the years past, recalling with the swiftness of the dream state every occasion when there had been the least friction between them, no matter how thoroughly cleared up at the time.

Or perhaps his tears flow in still another way. Maybe he has a little scrap of detachment and so recognized at the start that he had the misfortune to throw a lighted match onto the other's unguarded powder train; and naturally he would want to help the other man to make as quiet and honourable an exit as possible from the mess that explosion was making. So far, he is on good ground; then out gush the tears—he is not exasperated, his feelings are not hurt, but he says to himself,—This is too big a job for me; if only so and so were here to see what is the best way of handling this poor tired man! If I speak, it will simply give him further material for this outburst which he already is regretting more deeply than I feel my real sins; I want so to help him out; what shall I do? . . . By this time there are two people hopelessly blinded by the emotions which they have allowed to sweep them off their feet, and the powers that make for true vision and right human relations have no representative at that meeting place.

You ask what the disciple would do if the tired man exploded at him. Perhaps it would be only fair to say that such an explosion would not be as likely to occur in the presence of one who was really a disciple. O not in the least because that other would feel some sort of holy awe in his presence and manage to hold in the rising wrath. But because the disciple would be constantly watchful to weed out from his surroundings those feelings, thoughts, and attitudes of mind that necessarily jar upon others,—that is, his atmosphere would not be such as to provoke petty friction. He would also be constantly on guard. The appearance of another person instantly leads him to ask for what purpose that other was sent; he pays attention, almost automatically, to the state of mind and heart in which that other comes—he knows that he is held responsible for the effect that is produced upon that other, even in five minutes' casual conversation. In like manner, those of lesser degree might do well to ask themselves certain questions when they become innocent participators in such an episode as the one we have been using for illustration. These questions would not be in the line of trying to discover what is wrong with the offender—for the moment that is unimportant—but would involve a quick survey of one's own condition, the desire being to discover at once what there is *in me* that is causing my brother to offend; and the probe would go deeper than externals of manner, attitude, form of expression; would involve my condition of mind and heart, the centre from which I am viewing the misery of the man who is in the midst of his explosion.

What, you ask, is the disciple going to do with the exploder? How is he going to regard the situation? What will he see, having

attained the stage at which the eyes are incapable of tears? Is he therefore indifferent, far removed from the scene of the conflict, as we might be from participation in the struggles of an ant which was trying to carry a load much too cumbersome for it to manage? Certainly not; if that were his feeling he could not be a disciple. He sees (and this is only one way of stating it) that the better part of this man has temporarily lost control and is struggling to regain it, while the particular form taken by the outbreak has significance for him only as indicative of the point at which he might hope to be of some help. From long experience with himself and with others, he may form a quick and intuitive judgment as to the treatment which will best reinforce the efforts of the man's better nature. Dispassionately, but with burning desire to help one of his Master's struggling children, he would decide what line to take. It might be that he would not appear to notice the commotion but would speak with quiet confidence of some new phase in the work in which they were both interested. Or he might feel that overstrained nerves needed to be soothed by a friendly recognition of the condition, by the sense that the disciple, too, had known the need for such emotional relief. Or he might think the man needed to be brought sharply to his senses, needed the help of a direct demand upon his flagging will,—and so might tell him in a few short words how disagreeable he was making himself, emphasizing the simple statement by leaving him.

You say that you have not the wisdom to deal with another in this fashion, and you are right. The practical point, however, seems to be that you want to learn to use, in service, all the understanding that has been given you; want to see as truly as your imperfect vision will permit. Then you must look to the tears, first recognizing them for what they are, and then learning how to get them under control. You already know how often, as onlooker at a conference in which you had no interests or desires at stake, you have seen clearly the right course of action, to which the participants in the difficulty may have been wholly blind. For that moment tears were not blurring your vision. The next step is to learn to use your present vision as clearly, when all that you hold dear seems to be at stake. Yes, impartiality describes one angle of the attitude we must acquire; but a partisan desire that the will of Masters shall be done, that their cause shall be advanced through every incident of life, would be a form of statement more sympathetic to my own point of view.

This is only the beginning of what is suggested by that first unnumbered rule; you will discover far more about it as you work with it. One thing you may learn, as I have, is to be especially alert to the possible significance of the suggestions that do not at first appeal to you. We pass by so much that would give us the clues for which we are looking; it does not exactly accord with our mood of the moment, with our expectation of the form in which truth must appear. In other words, our ears are so sensitive to what accords with our own desires and wishes that they miss most of the teaching which they are meant to hear.

E.

"THE GATES OF GOLD"*

"When the strong man has crossed the threshold he speaks no more to those at the other (this) side. And even the words he utters when he is outside are so full of mystery, so veiled and profound, that only those who follow in his steps can see the light within them."—*Through the Gates of Gold*, p. 19.

HE fails to speak *when* he has crossed, because, if he did, they would neither hear nor understand him. All the language he can use when on this side is language based upon experience gained outside the Gates, and when he uses that language, it calls up in the minds of his hearers only the ideas corresponding to the plane they are on and experience they have undergone; for if he speaks of that kind of idea and experience which he has found on the other side, his hearers do not know what is beneath his words, and therefore his utterances seem profound. They are not veiled and profound because he wishes to be a mystic whose words no other can expound, but solely because of the necessities of the case. He is willing and anxious to tell all who wish to know, but cannot convey what he desires, and he is sometimes accused of being unnecessarily vague and misleading.

But there *are* some who pretend to have passed through these Gates and who utter mere nothings, mere juggles of words that cannot be understood because there is nothing behind them rooted in experience. Then the question arises, "How are we to distinguish between these two?"

There are two ways.

1. By having an immense erudition, a profound knowledge of the various and numberless utterances of those known Masters throughout the ages whose words are full of power. But this is obviously an immense and difficult task, one which involves years devoted to reading and a rarely-found retentiveness of memory. So it cannot be the one most useful to us. It is the path of mere book-knowledge.

2. The other mode is by testing those utterances by our intuition. There is scarcely any one who has not got an internal voice—a silent monitor—who, so to say, strikes within us the bell that corresponds to

* Reprinted from *The Path*, May, 1888.

truth, just as a piano's wires each report the vibrations peculiar to it, but not due to striking the wire itself. It is just as if we had within us a series of wires whose vibrations are all true, but which will not be vibrated except by those words and propositions which are in themselves true. So that false and pretending individual who speaks in veiled language only mere nothingness, will never vibrate within us those wires which correspond to truth. But when one who has been taken through these Gates speaks ordinary words really veiling grand ideas, then all the invisible wires within immediately vibrate in unison. The inner monitor has struck them, and we feel that what he has said is true, and whether we understand him or not, we feel the power of the vibration and the value of the words we have heard.

Many persons are inclined to doubt the existence in themselves of this intuition, who in fact possess it. It is a common heritage of man, and only needs unselfish effort to develop it. Many selfish men have it in their selfish lives; many a great financier and manager has it and exercises it. This is merely its lowest use and expression.

By constantly referring mentally all propositions to it and thus giving it an opportunity for growth, it will grow and speak soon with no uncertain tones. This is what is meant in old Hindu books by the expression, "a knowledge of the real meaning of sacred books." It ought to be cultivated because it is one of the first steps in knowing ourselves and understanding others.

In this civilization especially we are inclined to look outside instead of inside ourselves. Nearly all our progress is material and thus superficial. Spirit is neglected or forgotten, while that which is not spirit is enshrined as such. The intuitions of the little child are stifled until at last they are almost lost, leaving the many at the mercy of judgments based upon exterior reason. How, then, can one who has been near the Golden Gates—much more he who passed through them—be other than silent in surroundings where the golden refulgence is unknown or denied. Obliged to use the words of his fellow travellers, he gives them a meaning unknown to them, or detaches them from their accustomed relation. Hence he is sometimes vague, often misleading, seldom properly understood. But not lost are any of these words, for they sound through the ages, and in future eras they will turn themselves into sentences of gold in the hearts of disciples yet to come. MOULVIE.

LETTERS TO STUDENTS

September 10th, 1914.

DEAR ———

* * * * * * *

You must not permit yourself to be drawn into the current views of war; and to regard it as an unmitigated evil which the devil has thrust upon mankind in spite of the efforts of a not sufficiently omnipotent God. It is God who sends war as well as peace. It is God who sends hunger as well as plenty. It is God who sends work and poverty as well as leisure and wealth.

Nor must you allow yourself to become contaminated by the modern western horror of death, which is rapidly making wretched cowards of us all. These are the horrible, materialistic views of an unreligious and selfish, comfort-loving generation.

I do not mean that war is not dreadful, that the pain and suffering are not pitiable; but I do mean that they are necessary, salutary and remedial. War is a crude remedy. It is the calomel of nature, to purge us of our sins when they have accumulated to an undue degree.

In this particular case I believe that either a class war or an international war was necessary, and of the two the former is infinitely the more terrible both in action and results.

You are quite right in feeling it to be a frightful burden on the Master. You are also quite right in thinking that we can help him,—not figuratively, but actually—if we deliberately try to do so. One way is to consider our various faults as foes, and to fight them daily and hourly with the *intention* of offering him the results of our efforts for him to use as he pleases in the actual war. I know that he can and does use such efforts and that they are much more potent than we dream.

With kindest regards and best wishes to you all, I am

Sincerely yours,

C. A. GRISCOM.

September 18th, 1914.

DEAR ———

* * * * * * *

When a person is in pain, your desire is to comfort. The least idea of criticism or argument is abhorrent:—and yet, if I see you taking your experiences in a wrong way, I am tempted to point this out at the expense of my own reputation for sympathy and kind-heartedness.

If a woman has no beliefs at all, one can understand how her world would seem to be upset and life seem worthless and hollow if some loved one has to go off to danger and perhaps to death. But millions of women have the courage and moral stamina, even without any religious belief, to accept such a situation with calmness, poise, serenity and resignation. How much more then should you, who have an immense advantage over

most other women in your beliefs, show by your attitude and conduct an example to those less fortunately placed.

You, a firm believer in immortality, in reincarnation, knowing that suffering and death are not evils, but are sent by God for our regeneration and best interests,—you, especially, should not allow yourself to waver a single instant before such a common—almost universal—experience as that of having a loved one go forth to war. And yet you write about it as if your world had suddenly caved in and your life ended in chaos. Are we T. S. members to fall short of the common standard instead of being away above it?

It is our mission to set an example to others, not to follow some distance after;—an example of courage, of faith, of poise, of selflessness. We stand in the vanguard; we hew out the way for others to tread; we are the *point* of the wedge which the Master is driving into the weakness and materiality of the world: therefore our task, our duty, our ordinary conduct, must be in accordance with a much higher standard than yet exists in the world.

Suffer? Yes, of course, suffer, if need be as Mary suffered when she had the courage to stand at the foot of the Cross and watch her son die a disgraceful and agonizing death. *There* is an example for you. But no amount of suffering must be allowed to break our wills, to lower our colours, to lessen our faith that whatever happens is for the best.

Any giving way, any emotionalism, any excitement, any abandonment to grief,—self-centredness of any kind, is a lowering of standards, a failure and a disgrace.

Does this seem hard? Do I seem harsh and unsympathetic? I can assure you that my heart is wrung with the thought of the suffering you must have, and I would do my utmost to help you bear each single pang; but that does not blind me to the ideal towards which you should strive and it is my duty to remind you of that ideal at a time when circumstances seem to have obscured it.

It is false kindness to let your friends give way to selfish and unreasoning grief; it makes things worse, not better. Remember this in your efforts to help others. They may think you hard and unsympathetic, *for a time*. If so, offer that as a part of your sacrifice in trying to help.

With kind regards, I am Sincerely,

C. A. Griscom.

September 27th, 1914.

Dear ———

I was, and am, exceedingly glad to see that you had of your own accord, braced to meet the emergencies which the war has called upon you to confront, and that in large measure you did not need my effort to help you.

These are terrible times, for all of us, not only for you who are so personally close to and connected with the war. I do not know anyone

trying to live a religious life at the present time who is not going through her or his particular private and personal hell. I suppose it is a part of the price we pay for our feeble yet willing desire to help the Master. He lets each give what he can to the common need; and we give struggle and pain.

It is horrible to sit by and see others suffer, but think of the countless years when that has been the unremitting and ungrateful task of the Master. Is he not doing it perpetually? And we know that this suffering which he sees we must have, none the less wrings his heart with anguish. It is his perpetual cross, his hourly crucifixion.

Do not let go your firm grip on your rule. We need this sort of mechanical aid especially in times of stress, when our minds are inclined to excuse relaxations.

With my best wishes for your welfare, I am,

Sincerely,

C. A. GRISCOM.

October 11, 1914.

DEAR ———

Your letter which I have just received, shows quite clearly the burden and suffering of the present time, and how the strain and trouble have affected you. I feel moved to the deepest sympathy, for I can assure you that my understanding of the war and of the conditions in ..... is much more complete than you realize.

I would wish, if able, to be of that real assistance which the positions we occupy should make imperative. Therefore it is of you as a would-be disciple that I must think, rather than of you as an individual and personal friend. In my previous letters, as in this, it is to the former that I address myself.

I cannot feel that it is anything but quite natural that you should be so disturbed, while at the same time I cannot help wishing that you could have maintained throughout the disciple's attitude. When outer affairs are more settled, you will be able to look back upon all these experiences, and understand the meaning and purpose of events and what I have written regarding them.

We who are striving for the life and attainment which Theosophy shows, must first of all realize that even the highest standard of those not so striving, because knowing so much less, is far below what we should expect of ourselves. The complete realization of this fact is a first step in comprehension.

I must ask you to believe that I do not intend any reproach by this, but were I not, at such a time, to state it, I should fail in a serious duty and what I know to be my heavy responsibility.

With my kindest regards and best wishes for you and yours, I am

Sincerely,

C. A. GRISCOM.

April 1st, 1915.

DEAR ———

This is Holy Week, and a very special time for all of us who are interested in the Master's special work and special efforts. My mind is so full of these things that it is hard for me to twist it back to the war and to your comments and difficulties about the war, and yet there is one thing I want to say.

The reconciliation of the undoubted horror of this war—and all war—with the fact that it is a good thing and a part of the Master's plan, is, I think, along some such line as the following:

The battle between the forces of good and evil usually takes place on inner planes, either the mental, or the moral, or some psychic plane. You can see for yourself, no doubt, that in recent years this battle has been going against the Powers of Light. The world, as a whole, was becoming more and more irreligious, more and more material, more and more given to sensual indulgence of all kinds; luxury and the craving for physical comfort and well-being were rampant; socialism—a purely material conception of life—was growing and spreading. This was all obvious. Whole nations, like the French, were pushing religion out of their personal as well as out of their national lives. From the standpoint of the soul, from the point of view of the Master, humanity was in a desperate condition and perishing of sloth and rottenness. The souls of men were slowly strangling in spite of the efforts to give them some spiritual breath. I do not believe you realize how very bad things were. The unusual character of the Theosophical Movement and the efforts made through it, indicate the unusual character and desperate nature of the need.

So the war was allowed to come,—may even have been precipitated, and the great battle was dragged down to the material plane where it can be and is being fought out with a tithe of the actual suffering and risk which would have resulted if the struggle had been confined to the inner world. From the Master's standpoint, therefore, it all comes down to the question of a dead soul or a dead body, and naturally he prefers a dead body. It is the same if expressed in terms of suffering. A strangling, rotting soul is infinitely worse than a mangled body, yes, even than a defiled body such as of those poor Belgian women you write of. It is all horrible enough, God knows, but it is as it is, and is what the Master has to work with. I wonder he does not get discouraged. Think of his perpetual crucifixion! Yet he remains calm and serene and undismayed, nay—full of hope and joy because of what is being accomplished and what is going to be.

Sincerely,

C. A. GRISCOM.

May 24th, 1915.

DEAR ———

I have your letter. It shows a condition which is a very decided improvement over the previous attitude of resentment and rebellion, but it is still far from satisfactory. You are in a negative state, which is never comfortable or profitable. You need to take longer, larger, wider views of the war and of life, and not be swept off your feet by the emotional turmoil of your environment.

You began by hating the war and thinking it an unmitigated evil.

You still hate the war, but accept it with resignation because you have to.

If you had understood the condition of Europe, you would have longed eagerly for the war and would be enthusiastically in favour of it, as the easiest, simplest and best solution of infinitely worse things. That would be the positive attitude, which you would maintain, serene and undisturbed, even amidst the psychic whirlwind in which you live.

If, for instance, you were to read such a book as *France Herself Again,* by the Abbé Ernest Dimnet, you would see that the war is just what France needed for her salvation. England too was going down hill with frightful rapidity, with its growing socialism, drunkenness and materiality. It was a short, sharp pain, or generations of slow and growing torture, affecting every class and state, and carrying with it none of the inspiration and nobler feelings which a war generates. We should have had the whole world full of the horrid license and evils of war, permeating every walk of life, without anything to call out the better and higher instincts. What do a few years of war amount to in comparison?

All these men and women who have died, would have died anyhow, would have suffered somehow. The war gives them a chance to die nobly and usefully, to suffer thankfully and in a manner to inspire others. It is a privilege and an opportunity which the countries involved have earned by what remains of good in them. I am afraid that this country has *not* earned the privilege of participating, but I do not know. We may have to have our regeneration come through a social-civil war, which is infinitely worse than a war with the Germans.

You still have a lot of mental barriers, the result of your racial, national and family heredity; you still look upon death and suffering as evils. The Lodge does not. It looks upon death as a release, and upon suffering as a privilege. It is hard for us to get ourselves round to such a point of view, in spite of the teachings of Christ, of religion, and of the example of the saints, because it runs counter to the whole trend of modern thought which we inherit and which is saturated with materialism. But we must try to do this nevertheless, and especially in so vital a matter as the war.

While on the one hand, therefore, I sympathize keenly with your personal suffering, I can see quite clearly on the other hand, that for the

sake of those you love, as well as for your own sake, you need *to take a brace,* and with supreme effort of will to increase your faith and your hold on your mind. This, before long, would bring truer understanding, better poise, greater usefulness. . . .

Believe me

Very sincerely yours,

C. A. Griscom.

July 12th, 1915.

Dear ———

* * * * * * *

I do not wonder that you feel depression in England's atmosphere. She has not been an edifying spectacle during these recent weeks. I suppose that the governing class have been under such a continuous strain for so many months, that their nerves are on edge, but that in itself is a sign of weakness. The nerves must be impervious to strain and disaster. I suppose you realize that the ideal qualities for a disciple and a statesman are exactly the same. The Asquiths and Lloyd Georges and Bonar Laws of England are fit for their jobs in just so far as they have the qualities which would make them good disciples. It is merely a question of direction of energy, not of difference of quality or capacity. The faults and limitations which make them poor ministers, would make them poor saints, and vice versa.

France shows up much better, so far as one can judge. This country is so hopeless that it is not worth talking about.

There is nothing specific that I can suggest for you to do. This is a time of preparation for us and should be so regarded. Look upon life as a training you are receiving for the time of action to come. It is not far off, and you can realize from the state of the world what a tremendous need the Master has for competent assistants.

I am sorry to hear that you have been ill again. That is another handicap we must learn to overcome. It seems a hard and unsympathetic statement, but ill health is always our own fault and is a barrier which we must surmount. It can be overcome by the will. The physical body is more absolutely the servant of the will than we can realize. It can be completely dominated. Apart from specific causes, like overeating, etc., the chief source of trouble is negativeness. For instance no one who is positive ever "catches a cold." But we have such rotten habit-ridden bodies, that we must not go to extremes: we must accept necessary limitations, and use both common sense, and doctors, if necessary.

I am, with best wishes,

Sincerely,

C. A. Griscom.

November 7th, 1915.

DEAR ———

* * * * * * *

I am not surprised that you are having a difficult and a painful time. We all are. A movement such as ours, so close to the real heart of things, cannot help at a time like this, but bring its members into the turmoil and maelstrom of the gigantic struggle between Good and Evil. We are shielded from the worst, for we could not stand under the real strain, but every ounce of pressure we can carry, every particle of effort we make, every self-conquest, our poise, our serenity, all tend to lessen the burdens carried perpetually by those who guard and cherish us.

We were warned from the first to take "long views" of the war. I do not believe that the first act is yet over, yet just what that means I do not know. It is bound in the nature of things to be a long war, but that does not mean necessarily that it won't seem to end and then break out again. The world is not bad enough to have Germany conquer, and it is not good enough to make possible an easy victory. The countries fighting on the side of right are themselves too wicked to be entitled to help unless it comes in a form that purges and cleanses them. So we must expect a long war, or series of wars, much suffering and pain, many deaths and disappointments; but we can be and should be sustained by the consciousness that it is all part of the Master's plan and that it all makes for the highest and best happiness of every one concerned. Remember that he wants us to be *happy,* and even when he chastises and corrects, even when he permits war and death and pain to run riot throughout the world, he is still doing it, individually and collectively, because it is the shortest and easiest road to happiness. Any other view is treason, treason to the Master himself, who is our great Captain, fighting campaigns too big for our understanding, but for our benefit and happiness. Nervous strain is also a sign of disloyalty. Look at the faces in the old Italian paintings. Those people lived in a time even more upset and tumultuous than this, but there isn't a sign of present worry or trouble in any of them. Their faces show what they went through to reach their place of peace, but they show peace.

So must we strive likewise: it is by living finely, serenely, calmly, in the midst of struggle and pain, that we too can reach peace, and can bear an ever increasing share of the Master's burden.

Make your meditations on these great themes and they will lift you out of the hurly-burly of everyday life, into the ever present world of the Eternal.

Sincerely yours,

C. A. GRISCOM.

REVIEWS

From Theosophy to Christian Faith, by E. R. McNeile, with a Preface by the late Bishop of Oxford; published by Longmans Green & Co. The authoress is to be congratulated on having escaped safely from the Society which goes by, and misuses, the name of Theosophy,—headed by Mrs. Annie Besant and Mr. (now "Bishop") Leadbeater, "the most authoritative living exponents of Theosophy" (p. 5). Her contact with this Society seems to have been prolonged and intimate, for speaking of its average member she says, "If he perseveres, he sooner or later places himself under a mental direction so exacting that what he shall think or what he shall believe, on almost every subject, is decided for him by others" (p. x) while she states (p. 5) "I have been admitted to the inner school by Mrs. Besant herself," and later, "There is a considerable body of beliefs which no genuine and convinced Theosophist would dream of disputing—which, indeed, it would be disloyalty to the Society and to the chosen mouthpiece of the Master to venture to call in question." Such expressions, if compared with the proclamation on the back cover of the QUARTERLY,—"The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose"—will be seen to carry on their very face the perversions of any genuine Theosophic principle,—let alone of common sense. The whole book breathes rebellion, and a very proper and righteous rebellion, at the assumed authority and dogmatism of the leaders at Adyar; as such phrases, "the large amount of dogmatic teaching on these subjects contained in its authoritative literature," (p. 33) or, "People in general are expected to accept the *ipse dixit* of two or three psychic observers: they are not expected to verify it," will show. Nor are such expressions an exaggeration of the facts of the case as existing in the Adyar Society to-day. It is indeed fortunate that the authoress has washed her hands of the whole thing, and has turned to Christianity. One thing we regret. Misled by the travesty, which is all she knows of Theosophy, the authoress has accepted without investigation the attacks of the Society for Psychical Research against Madame Blavatsky. Second hand criticism of others is always a dangerous and never a charitable undertaking; even though the writer cannot in this instance be blamed for associating Madame Blavatsky with the travesty of everything for which that splendidly upright and much martyred woman stood. It is the Adyar Society which is responsible, not only for their perversions of Madame Blavatsky's own personal contributions to our knowledge of Theosophy, but also for the errors made by those ignorant of Madame Blavatsky herself, who are misled by the distortions of her doctrine which they are taught.

MARION HALE.

Through an Anglican Sisterhood to Rome, by A. H. Bennett, published by Longmans Green and Co., 1914.

The Story of an English Sister, by Ethel Romanes, published by Longmans Green and Co., 1918.

Life of the Viscountess De Bonnault D'Houet, 1781-1858, Foundress of the Society of the Faithful Companions of Jesus, by the Rev. Father Stanislaus, F. M., Capuchin, published by Longmans Green and Co., 1913.

Many members of the Society are interested in books which reveal the inner experience of different types of Christians. Spiritual experience being one, though it has as many forms as there are individuals capable of expressing it, any genuine records of steps along the Path have value. As the tenth numbered Rule in the second section of *Light on the Path* says, "Learn to look intelligently into the hearts of men;" and further, "Study the hearts of men, that you may know what is that world in which you live and of which you will to be a part."

Members must understand something of the point of view of those to whom they would wish to carry the light Theosophy brings. Religious Orders are a mystery to the lay majority to-day; and yet in at least three branches of the Christian Church, many kinds of Religious Orders are supported by thousands of the best—the most practical, self-sacrificing, and zealous—Christians which the Churches possess. The three books whose titles are given above afford interesting material through which to reach the spirit and purposes of certain of those Orders. They also reveal, not only how it is that sincere seekers after the higher life think and feel, but also the limitations to which all who have not the genuine catholicity of Theosophy are condemned.

The first book, *Through an Anglican Sisterhood to Rome,* gives not only a simple and even entertaining account of life in one of the leading Communities for women in the Church of England, but also of the reasons which prompted the authoress, as also practically all the Benedictines, both monks and nuns, of the Anglican Communion, to transfer their allegiance to Rome in 1912. These reasons had not hitherto appeared in print.

Miss Bennett, and the Anglican Benedictines of Caldey, as well as the nuns of Malling and Kent, became totally unable to reconcile their own opinions of what was right, either in liturgical matters or in interpretations of creed and dogma, with the conflicting and mutually opposed decisions of several Bishops in the English Church. Their demand was for a definite "authority," which could maintain some uniformity, and which would put an end to the conflicts of opinion that perpetually agitated both individuals and communities. No final and definite "authority" appearing—and Miss Bennett evidently feeling that it was "dishonest" to appear "Roman," or to use liturgies not included in the Prayer Book—she, and her friends the Benedictines, solved their difficulties by "submission to the Roman Obedience."

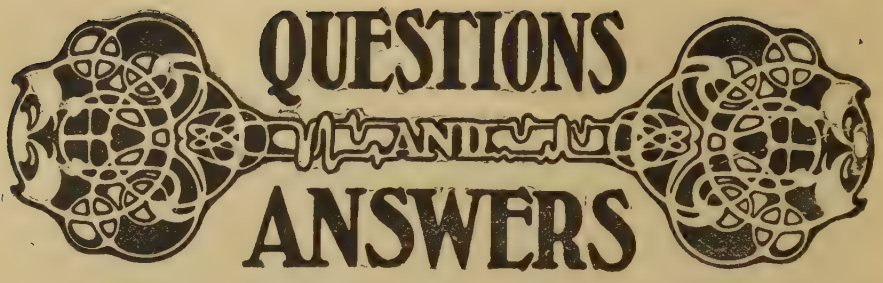
If the Theosophic platform, and above all the Theosophic method of perfect tolerance and consideration were thoroughly understood, at least by the Bishops and responsible clergy in both the Anglican and the Roman Communions, such problems would simply never arise, and would never have arisen in the long history of the Church. More than this; in our opinion, if the Master Christ's own purposes were really understood in the several Churches, the energy of their members would be directed toward living a life of discipleship, rather than in seeking authority about spiritual matters outside the spiritual world, or in nearing personal shipwreck over the question as to which language or what prayers should be used in a form of religious worship.

The second book, *The Story of an English Sister,* is a simple account of a wholesome English girl, the daughter of cultured and literary parents, who, though endowed with great feminine attractiveness and with brilliant intellectual gifts, yet found her truest happiness in the religious life. Her character is revealed by copious extracts from her letters, which are so full of worldly interests and slang that only a persistent reading discloses the depth of religious conviction, and the high principle that underlay her thinking and feeling. The book is marred by too scant explanation of events which a reader unfamiliar with English life does not understand; and by the obvious desire on the part of a solicitous mother to defend the religious life at the expense of presenting her daughter's real struggles. Since the deflection of the Benedictines referred to above, Religious Communities have been subject to severe criticism throughout England. However, this account will

give many readers a new conception of the practical value, the happiness, and the human sanity of the religious life. Sister Etheldred had such a fine and rare nature, which is traced in every line of her singularly pure face, that one might wish that she had been able to receive more direct spiritual direction than that made possible by the Church of England as it is to-day.

In the third book, the *Life of the Viscountess De Bonnault D'Houet,* all the great advantages of the "Roman" heritage are set forth, together with its limitations. Madame D'Houet came of a titled French family, whose ancestors fought in the Crusades and stood beside St. Jeanne d'Arc at the Coronation in Rheims Cathedral. Wealthy, worldly in the good sense, and actually opposed to the religious life, the account of how the Master reached this good Catholic French woman, and turned her rebellion and disobedience into loyalty and self-sacrificing service, is of extraordinary interest. She had, what Miss Bennett and Miss Romanes (Sister Etheldred) lacked, a real spiritual director or guide, in the person of Father Varin, S. J., the famous director of Madame Barat, Foundress of the Society of the Sacred Heart. Madame D'Houet herself founded the Society of the Faithful Companions of Jesus, and "she found in the constitutions of the Jesuits the main principles upon which the Institute should be governed." It has become one of the three great teaching orders for women of the Catholic Church.

The book is an excellent biography, Roman in tone, but catholic and therefore theosophic in its account of a spiritual life which was universal in its significance. It is tempting to dwell on the heroic measures used by Father Varin to test both Madame D'Houet's vocation and her spiritual strength. He crossed her will in every direction, gave her conflicting orders, and subjected her to a discipline which was calculated literally to "try the patience of a saint." Other confessors only added to her burdens. Madame D'Houet was able, however, to rise above any attacks against her lower nature, and "the snake of self" in her was not merely scotched, but killed. Perhaps the most refreshing characteristic, which breathes throughout the whole biography, is the simple and perfectly natural way that real spiritual experience is taken for granted. Madame D'Houet is constantly in communication with her Master, and holds conversations with him about the affairs of life, almost from day to day. It brings back vividly to mind the early traditions about Madame Blavatsky; and after all, in its very different way, carries something of the same message,—greatly diluted, and conveyed through a far narrower channel. A. G.



QUESTION No. 245.—*How does a man overcome Karma; cease making Karma?*

ANSWER.—When his will is perfectly united to the Divine Will, when he acts no more from himself or his own will, when he can say with St. Paul, "I live, no not I, but Christ liveth in me." What Karma can he then create? Surely it is all part of the Master's Karma, as his Manas is part of the Master's Manas; and the Master, having renounced his own will, and living only as an expression of the Divine Will, his Karma is nothing more than the working of Divine Law itself. So that he is an administrator of Karma, "Lord of Karma," as the phrase is, and the disciple shares in this lordship. Karma belongs to the world of personality; detached from that world, willing only the Master's will, and at each point fulfilling that will, the disciple is no more under Karma, but is one with it. Thus as a thrall he has overcome it, and as an impediment he has ceased making it. That which held him back, he first made into a ladder by which to climb; and then, adding understanding to his obedience, into a solvent by which his nature is welded to the Master's nature in acceptance and in dominion. CAVÉ.

QUESTION No. 242 (Continued).—*Is there any possible point of reconciliation between the Theosophical idea of brotherhood and the best of the humanitarian ideas on the subject? Take, for instance, a person who is giving her whole life, and the very best of herself to social work, to righting other people's supposed wrongs and straightening out their affairs to the best of her ability. To her, abstention from this kind of work, and above all lack of interest in it or disapproval of it, is the height of unbrotherliness. In this case both the student of Theosophy and the Social Worker would have the desire to help; is there any reconciliation between their ideas as to the best means of doing so?*

ANSWER.—A similar question: "What is the attitude of Theosophy toward movements for social betterment of which we hear so much?" (No. 118), was answered by Mr. C. A. Griscom as follows:

"This question can be answered in many ways, and from several points of view.

"We may quote from the statement printed each month on the last page of this magazine, and say that The Theosophical Society (a very different thing from Theosophy, mind you), welcomes any work which has for its object the bettering of humanity. But that only shifts the question, which becomes a query as to whether any specific 'movement for social betterment' really benefits humanity.

"Or we may say that Theosophy has no attitude towards such movements. Theosophy, i. e. Wisdom-Religion, has no direct connection with any plan of social reform. One is a religion, all-inclusive, complete in itself; the others are man-made efforts to do specific things which are worthy and useful according to your point of view. One person may think giving soup to the hungry a fine work; another may be perfectly genuine in believing that it encourages pauperism. I know an enthusiast who spends her life showing little children how to grow lettuce, radishes, and what not, in the vacant plots of New York City. It is admirable work. Others devote themselves to cooking, sewing and housekeeping

schools; still others to teaching mothers how to care for their babies, and boys how to resole their own shoes: all admirable. Still others believe these to be palliatives only, and wish to cut the Gordian knot of poverty and ignorance by bringing about some general social reform, some socialistic program. One sees at once that the widest and most honest difference of opinion can exist as to the usefulness and value of these kinds of humanitarian work and the question arises, 'Does Theosophy throw any light on the whole subject?' Can we use it as a touchstone to determine whether or not these things are worth while, and, of several, which are the best? I think the answer would be something like this:

"Theosophy would not be what it purports to be, namely, the Wisdom-Religion, if it could not illumine all the problems of common life. In this particular case, if one might dare to speak in its name it would say:

"All human suffering, all misery, all the problems with which socialism and philanthropy and humanitarian work try to deal, all these are controlled by Karma, by the Law of Cause and Effect, which seeks always to force individuals to a greater and clearer and more perfect obedience to Divine Law. If we would do away with misery and unhappiness, we must do away with the ignorance of Divine Law, the infraction of which causes the misery and unhappiness. We may palliate the results of this disobedience, we may wipe away the tears caused by pain, we may spend our lives in a loving and self-sacrificing effort to undo the effects which individuals are suffering; and all this is fine and noble and commendatory. But the wise man would try to strike at the root of the whole trouble, ignorance of the laws of life; and he would spend his time and energies teaching people those laws so that new causes of misery would not be created. This seems more worth while than to try to alleviate those already in existence and which must work themselves out to the last iota of a perfect balance."

Answer.—Reconciliation, yes; but let us try to arrive at it by looking toward the centre, by looking at the facts, not at appearances. Suppose I feel that I have a call to help those around me to straighten out their tangles, after having done my utmost to get all my own lines running straight. In that case I should have to study their circumstances, first,—asking many questions like these: What lessons do they evidently need to learn? What means of learning is life giving them? Where are they missing their lessons? Can they be helped there? What is the most favourable result I could hope for if I tried to give them that help? Where might I do more harm than good? Parents know that when they are trying to teach their children some of the fundamental laws of life, there are situations in which they would not welcome the advent of Aunt Lucy, a maiden aunt with time and leisure to give the children a "good time," regardless of conditions. It is painfully well known to them, already, that Johnny sometimes goes hungry to bed because he refuses the glass of milk which the doctor says he must be taught to drink before his supper. They are conscious of the hot rebellion in Mary's heart over some necessary crossing of her stubborn little will; she will probably carry it so far that she will be ill; she will surely upset the rest of the nursery with her tantrums. The reinforcement of Aunty Lucy's sympathy for them in their troubles makes the struggle harder, for them and for their parents. That would be true even if Aunt Lucy gave up a motor trip which she had been planning the whole year, and, at much discomfort to herself, squeezed into cramped quarters in their home, so that she might be at hand to see that the parents were not too unkind.

We all admire self-sacrifice. That is one reason why it should not be devoted to a bad cause; the effect of such action is so confusing to others. In one sense, and in one only, the better the motive behind a wrong action, the more resulting harm. That being true, so far as the onlooker is concerned, how about the recipient? How is it with the recipient of mistaken charity, or of the "help" that would not

be called charity. If a church offers him assistance of a kind which would be pauperizing, and hence degrading to him, is it not misleading to him? Can he be expected to see that when such aid is offered, his manhood should inspire him to refuse it, and that it is something much more real that the church should give him instead? That were indeed to expect much insight from him. Does it become easier for him to realize himself as a child whom God is trying to reach and to teach, if some better educated person, whom he ought to be able to regard as understanding more about what is best and right than he does, accepts his standards, and makes every effort to get him merely what he wants? Surely he is then confirmed in his misunderstandings, not helped to see further. How is he to know that the benefactor whom he sees using her friends in a perfectly shameless way, in order, perhaps, to hold for him some position which his own carelessness or wrong-doing has caused him to forfeit, is only *acting down* to his level, for his supposed benefit? How can he know that she would scorn to take a similar position where she herself was concerned? How can he get any insight into what right standards, right impulses are? Whatever may be his view for himself, he wants to give his children the right sense of things and here too, he must be hopelessly confused by some of those who are mistakenly trying to shore-up the supposed lapses, oversights, and negligences of that Divinity that shapes our ends.

Are we not all, high and low, rich and poor, children of God? Must not the essence of our efforts to be brotherly consist in trying to find out what the Father wants of each—and then doing it? E.

QUESTION No. 246.—*Will you kindly define the following terms: "Higher and lower psychism"; "Occultism and pseudo-occultism."*

ANSWER.—"Occultism" means the science of that which is hidden, the hidden laws of the soul. The life and teaching of Christ, of Buddha, of Krishna, of every Avatar is occultism, is the embodiment and revelation of the eternal laws of the soul, the laws which govern the evolution of that "to whose growth and splendour there is no limit." For there are such laws, fixed and immutable, and the price which the soul must pay for its growth is implicit obedience to them. "Pseudo-occultism" is that which pretends to be occultism and is not. For instance any dabbling with the hidden laws or forces of the psychic plane for any material end—including bodily health—or for the gratification of the desires or the unhealthy curiosity of the personality.

"Psychic" is sometimes used to include everything above the material plane and short of the Absolute. (Strictly speaking anything below the Absolute is a reflection.) "Higher psychic" usually means those higher worlds of form where order reigns. "Lower psychic" is applied to the realm of chaos between the material and the spiritual worlds, the world of passions, of emotion, of unregulated and evil desires, of kama-lokic spooks. It is of this region that it is said that beneath every flower a serpent lies coiled. Those who dabble with spiritualistic seances, ouija boards, and similar activities, are opening themselves to the evil and degrading influences of this "lower psychism." J. F. B. M.

ANSWER.—I would define psychism, briefly and comprehensively, as all forms of lower mental activity, reasonings, imagination, emotions, etc. "Higher" or "lower" would depend upon what was in control of these activities, and the goal to which they were directed. If the activity is controlled by the spiritual forces of the higher self, to further the purpose of the higher self, it would seem higher psychism. If the activity is uncontrolled, or dominated by the lower nature, or, as in the case of the Black Lodge, controlled by higher forces, but directed to an evil end,—in all these cases it would seem lower psychism. Occultism seems to me the science of transforming the baseness of the lower nature into the purity of the higher nature. Pseudo-occultism is anything that stops short of that end, and aims at a smaller goal, as the health, wealth, etc., of the mental scientists and others. C.

T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

On Saturday, April the 24th, 1920, the Annual Convention of The Theosophical Society was called to order at 10.30 a. m. at 21 Macdougal Alley, New York, by the Chairman of the Executive Committee, Mr. Charles Johnston. The capacity of the room was taxed by the number of delegates, members-at-large, and members of the New York Branch and other Branches, who had gathered before the hour set for the opening session. On motion made by Mr. E. T. Hargrove and duly seconded, Mr. Johnston was elected Temporary Chairman of the Convention, and Miss Julia Chickering was duly elected Temporary Secretary. Mr. Johnston took the Chair, and it was moved and seconded that the Temporary Chairman appoint a Committee on Credentials. The Chair stated that since the standing of Branches and delegates was involved in the work of this committee, he would appoint to it Professor H. B. Mitchell, Treasurer T. S.; Miss I. E. Perkins, Assistant Secretary T. S.; and Miss M. E. Youngs, Assistant Treasurer,—requesting the committee to go into session immediately, and to report as soon as possible.

Address of the Temporary Chairman

Mr. Johnston: While the Committee on Credentials is at its work, it is the custom for the Temporary Chairman to extend a very cordial and very sincere welcome to the members of the Convention. I have, amongst other duties, to count up the years of life of The Theosophical Society whenever a diploma is sent, and I see with some wonder and deep gratitude that in November next we shall enter our forty-sixth year; so we are close to the half century. In the earlier days, the Society grew by the methods of expansion, propaganda, and so forth, and growth was marked by the number of our members. In the more recent years, growth is marked by growth of character in our members. That is a moral and spiritual growth which immediately meets with formidable obstacles; therefore, as it continues in the face of these obstacles, it becomes a very firm and well-founded spiritual life. If growth be marked in spiritual life, it should, each year, be in advance of the year before; therefore each Convention should be better and stronger and more full of spiritual understanding. The Convention marks in a way the keynote of the coming year; therefore let us determine that during this Convention we shall prove that we have grown, and that we possess that high aspiration and faith and that devotion which are both the cause and the fruit of growth. I am confident that this will be done and that this Convention will be the greatest and the best, because the most closely founded on spiritual law, that the Society has ever held. In this confident hope I again bid the delegates very cordially welcome.

Report of the Committee on Nominations and Election of Officers

The Chairman of the Committee, Professor Mitchell, reported that the credentials presented had been duly examined, and that the committee found twenty Branches, represented either by personal delegates or by proxies, and entitled to cast one hundred and twenty votes. [The asterisk marks credentials received later.]

Altagracia, Altagracia de Orituco, Venezuela*
Arvika, Sweden
Aurvanga, Kristiania, Norway
Aussig, Aussig, Czecho-Slovakia
Blavatsky, Washington, D. C.
Cincinnati, Cincinnati, Ohio
Hope, Providence, Rhode Island
Indianapolis, Indianapolis, Indiana
Jehoshua, Sanfernando, Venezuela
Karma, Kristiania, Norway
Krishna, South Shields, England
Middletown, Middletown, Ohio
Newcastle, Newcastle-on-Tyne, England
New York, New York
Norfolk, Norfolk, England
Pacific, Los Angeles, California
Providence, Providence, Rhode Island
Sravakas, Salamanca, New York
Stockton, Stockton, California
Venezuela, Caracas, Venezuela
Virya, Denver, Colorado

On motion duly made and seconded, the report of the Committee on Credentials was accepted, and the Convention proceeded to its permanent organization.

The nomination of Professor Mitchell as Permanent Chairman was moved by Mr. Hargrove, seconded by Mr. C. Russell Auchincloss, and carried. The election of Miss Perkins as Secretary and Miss Chickering as Assistant Secretary was then made, and the permanent officers were duly installed.

Address of the Permanent Chairman

Professor Mitchell: (Taking the Chair) I have before me two telegrams which I shall read at once: one from England, signed Bagnell, Graves, Keightley, reading, "Best wishes to the Convention."

The other from Indiana, from Judge McBride: "Unable to attend Convention. Returning from Florida, I find so much to do that duty holds me here. Mentally and spiritually upstanding, and physically feeling my seventy-eight years, I treasure memories of Blavatsky, Judge and that devoted band that survived the Chicago cataclysm. Keep to the Path. Love and greetings."

I assume that all those here present are members of The Theosophical Society. In our ordinary Branch meetings we welcome the public, but in the annual Convention of the Society, where we come together to consider its affairs and its policies, we must be able to talk with freedom, and a depth of feeling which we sometimes have to conceal when we speak to the public. It is with very deep feeling that I respond to your invitation to preside over the Convention. It is a privilege which you have extended to me for some years; and each year I realize more profoundly its responsibility. We seem but a small gathering. Nevertheless, it is a gathering of those who are the heirs, the inheritors, the custodians of a tradition which it is impossible to value rightly; it is more ancient than anything in our civilization, because more ancient than our civilization itself. It is the tradition of that divine power in the world which has built civilization after civilization, which has acted first as builder, and then as destroyer; destroying for the purposes of spirit, ultimately to rebuild. We are not only the inheritors of one form of religion, or of one form of manifestation of the divine power. We are the inheritors of religion itself and of all forms of the manifestation of divine power. It is as trustees of that ancient tradition—theosophia, the power and wisdom of God—that we come here to-day, in the exercise of our trusteeship. We have only to reflect upon it to realize the greatness of our privilege. We of all men should be most keenly conscious of our responsibility, for we, of all men,

should see most deeply into the spiritual significance of the life that is ours and that is lived about us. And it is for us, entrusted with an understanding of its meaning, to keep clear in our own minds and hearts the consciousness of the divine purpose to which our love and aspiration turn—because from such consciousness there comes a mould, which makes it easier for the divine forces to shape the evolution of the world.

It is our custom to hold our annual Convention in the spring of the year, when nature is manifesting the re-creative forces which have lain dormant through the winter, showing forth a power of life which was not dead but hidden; transforming dead leaves and rotting wood and refuse into growing plants; in that divine alchemy, taking all its dead elements up and re-forming them, revivifying them, and quickening them into beauty. It is a process of life, the knowledge of which is entrusted to us, that we may aid it to act for the regeneration of mankind as it acts for the regeneration of nature. It is as the representatives, however unworthy, of that great, age-old, infinitely potent tradition and power that we meet together to consider the interests of The Theosophical Society.

Our first business consists in the appointment of three regular Convention committees, to consider and plan for the business of the Convention—the Committee on Nominations, the Committee on Resolutions, and the Committee on Letters of Greeting.

On motion made by Mr. Hargrove, seconded by Mr. Woodbridge, these three Committees were appointed by the Chair, as follows; after which the reports of the officers of the Society were called for:

Committee on Nominations

Mr. K. D. Perkins, *Chairman*
Mr. A. L. Grant
Mrs. M. F. Gitt

Committee on Resolutions

Mr. E. T. Hargrove, *Chairman*
Mr. C. Russell Auchincloss
Mrs. Emma S. Thompson

Committee on Letters of Greeting

Dr. C. C. Clark, *Chairman*
Mr. Homer T. Baker
Miss M. D. Hohnstedt

Report of the Executive Committee

Mr. Johnston: It has been said at previous Conventions that the Executive Committee has the duty, between Conventions, of safe-guarding the welfare of the Society, and for that reason there has been often little to report, because no critical situation has arisen. There has been a record of new Branches, and new members, which is reported more properly by the Secretary. That has, for the most part, been about all we have had to report,—additions in Branches and membership. And this may be a suitable point to make clear the principle that The Theosophical Society is an open door. We have the duty, the obligation, to admit all applicants for membership who desire to work for our objects; and where there is a proper application for a Branch charter, we have the obligation to issue that charter, except in cases of criminality or moral turpitude. But so far as opinions, beliefs, and so on, are concerned, we have no right to refuse any diploma or any charter, because every individual and group of individuals has the right to come within the influence of the nucleus of universal brotherhood. As Professor Mitchell pointed out, the T. S. is a spiritual life which goes back many ages; it also goes forward many ages. Therefore, the nucleus of universal brotherhood, which we are striving to form, looks not so much to the humanity of to-day as to the spiritual life of future ages and future races. Therefore it becomes the duty of the Executive Committee to admit all properly accredited applicants. It is its further duty to do all in its power, thereafter, to safeguard that nucleus of universal brotherhood which has its splendid destiny in the future.

Therefore while every individual has the right to be brought into relation to that nucleus, if he fail to assimilate the principles of universal brotherhood, and that failure be shown by flagrant acts, then it is the duty of the Executive Committee to take what action may be possible and desirable to safeguard the nucleus of universal brotherhood against danger and against attack.

This brings me to the consideration of the situation as regards the German Branches. I think that it is not necessary more than to allude to the history of Germany since August 4th, 1914. The moral infamy of the German people is so clearly written on the memories of mankind—at least on our memories—that it is really needless to evoke once more the memory of those unspeakable abominations. The question is, what of the members of the Society who were in Germany during that time. We know that the whole German nation was very ingeniously lied to by its government,—also that it was very avid in the swallowing of those lies. But there is a presumption that members of the T. S. in Germany were so completely misled, that in spite of all their spiritual training, in spite of the fact that they should have stood for the foremost spiritual enlightenment and consciousness in their nation, there is a theoretical possibility that they were too completely deceived to see the facts. Therefore no action was taken during the war by the Executive Committee. In dealing with those German members, we waited for the event.

In criminal law, he who aids and abets the crime is equally guilty with the principal, both as regards culpability and penalty. The question then is, how far did those German members aid and abet the infamies of the German people. Only they themselves can furnish the evidence, and we have waited for the evidence. The armistice was signed November 11th, 1918, and a year and a half has elapsed since that time. During that year and a half the German members have had ample opportunity, both through the public press and through the confessions of men like Lichnowsky and the author of *J'Accuse;* men like Maximilian Harden and ever so many others, to learn the truth; they have had excellent opportunity also through the study of THE THEOSOPHICAL QUARTERLY, and we know they have received those QUARTERLIES. Therefore we are entitled to assume that they are now fully in possession of the facts. What then is their action? How are they going to register themselves—not what are *we* going to do, but what are *they* going to do, or what have they done? We will record that which they write down; no more than that.

You saw in the January number of the QUARTERLY a considerable correspondence, and a certain number of letters showing that some, at least, of the members in Berlin and elsewhere have made confessions of repentance, shame, humiliation, over the despicable and infamous actions of the nation. It remains for them to bring forth fruits of repentance, if they are really—not nominally—to form part of the nucleus of universal brotherhood of races and ages yet unborn. It is a question of fact, not of words, to form a part of that nucleus.

There are those who have not made confession of repentance or contrition; who, on the contrary, are flagrantly unrepentant. They do not deplore the violation of Belgium; they do not deplore the infamies recorded in the Bryce Report; they do not deplore the sinking of the Lusitania or the abominable policy of the German submarine warfare. What they do deplore is the action of the Theosophical Convention.

Those of us who were present at the Convention of 1915 will remember that this country was then beset by a deplorable miasma of moral neutrality, a balancing between good and evil; the attitude of arbitration between God and the devil. The Theosophical Society, believing that the emergency called for a statement of fundamental principles, took a definite stand as regards neutrality, and said it was a disgrace and a shame, where a principle of righteousness was involved. The Convention therefore took the stand that war is not necessarily

a breach of universal brotherhood, that waging a righteous war may be a most splendid privilege,—Theosophy brings not peace but a sword. This offended the unrepentant German members of the T. S. Therefore, instead of attacking the sinking of the Lusitania or the policy of the atrocities, it was our action in Convention that they attacked. And that is how they wrote themselves down,—as obdurate and unrepentant. I shall read documents to make that clear.

As to the question of repentance and forgiveness, there is an oft misquoted text in the New Testament, which rightly reads: "If thy brother trespass against thee, rebuke him; and *if he repent,* forgive him." (Luke 17, 3.) And so clear is the moral law there, that, I believe, the Council of Trent, which marks a critical formulation of Church teaching, has gone so far as to say that God himself cannot forgive unrepented sin. Here then, these members write themselves down as obdurate and unrepentant, and instead of clothing themselves in sackcloth and ashes, and confessing their great, shameful, and disgraceful sins, they turn around and attack the action of The Theosophical Society. The first of these letters was dated December 31st, taking the form of a motion intended for this present Convention.

THEOSOPHISCHE GESELLSCHAFT ZWEIG BERLIN

Berlin SW. 48, 31 December, 1919.

To The Theosophical Society, New York
Motion for the Convention in April, 1920.

The undersigned members of The Theosopical Society, Berlin Branch, hereby put the motion to revoke the resolution adopted by the Convention in 1915:

(a) That war is not of necessity a violation of Brotherhood, but may on the contrary become obligatory in obedience to the ideal of Brotherhood; and

(b) That individual neutrality is wrong if it be believed that a principle of righteousness is at stake;—

as involving a dogma and therewith being contradictory to the principles of The Theosophical Society.

The mover of the resolution, it is true, did not suggest, according to his words, that it is the duty of any member of the Society not to be neutral; though, speaking for himself, he could not conceive of anybody as being neutral. There is not so much stress to be laid upon the words as on the practical effect of this resolution. That this resolution has operated as a dogma of The Theosophical Society and has borne dogmatic fruit is proven by the fact that a number of members of the Berlin Branch of The Theosophical Society openly declared in a pamphlet that whosoever does not adopt the said resolution can no longer be a member of The Theosophical Society, as all resolutions adopted by a Convention are binding for all members.

The undersigned are moreover convinced that the Spiritual Forces can impossibly be acting in a Theosophical Society that erred so far as to adopt a resolution of the kind. It is the conviction of the undersigned members that the Master Forces will turn again to the Society if the Convention of 1920 revokes the resolution of 1915 and therewith the dogma. It is for that reason, for the Cause of the Masters, that the undersigned beg the Convention to adopt their motion.

Fraternally,

Paul Raatz	Margarete Wollenberg	Robert Dubois
Ernst John	Woldemar Dietz	Elise Schneewolf
Martha Schmidt	Franz Busch	Gottlieb Schneewolf
Otto Vollberg	Karl Walzer	Clara Ribbeck
Willi Boldt	Gertrud Baader	Bertha Röhn
Anna John	Richard Baader	Ernst Conrad
	Max de Nève	

They moved to revoke the resolution of 1915 on the ground that this resolution involves a dogma and therefore contradicts a principle of the Society.

Now there is just one point of form which is worth going into at this juncture. The Convention adopted these resolutions in 1915. The Berlin Branch received a report in due time. (I confess with shame that at that time this country was not at war with Germany; mails were going through, and they received the report.) At the following Convention (1916), they presented a resolution providing that matters of this sort should be brought up some time beforehand. We accepted their proposal and embodied it in an amendment to the Constitution which reads as follows: "A copy of all resolutions affecting the policy, principles, or platform of The Theosophical Society, which are to be voted upon at the Annual Convention, shall be sent to the Executive Committee three months before said Convention, whereupon due notification of the proposed resolutions shall be given to all Branches by the Executive Committee."

This amendment originated in the Berlin Branch, which therefore accepted the entire propriety of resolutions affecting the policy, principles and platform of the Society being passed by Conventions. That was, in their view, an entirely right and proper proceeding.

You have heard what the Berlin Branch has had to say. The Dresden Branch, writing February 15th, 1920, says practically the same thing.

Dresden Branch T. S. February 15, 1920.

To the Executive Committee, T. S.

We request you to lay the accompanying resolution of the Dresden Branch before this year's Convention, to be voted on, and to inform us of the result: *Resolution:* The Convention is requested to revoke (cancel) the resolutions passed by the T. S. Convention of 1915: (1) That war is not necessarily a breach of universal brotherhood; (2) That individual neutrality is unrighteous; and so on. Reasons: According to the *unanimous* view of the members of the Dresden Branch, these resolutions represent dogmas, and therefore, as such, contravene the Convention (? Constitution) and By-Law 38.

Further, at no time were the German Branches asked their opinion on these two points; but these resolutions were passed over the heads of the German Branches. A proceeding which cannot exist in any Society whatever, much less in a T. S. Convention.

Therefore we not only protest energetically against such an over-riding of the German Branches, but we further expect that this injustice toward the German Branches and this violation of the Constitution of the T. S. and By-Law 38 will be made good by the repeal of these resolutions unjustly passed by the 1915 Convention.

With Theosophical fraternal greetings,

(Signed) Emmy Hoffmann, *Secretary,*
K. T. Toepelmann, *President.*

By-Law 38 reads: "No member of The Theosophical Society shall promulgate or maintain any doctrine as being that advanced or advocated by the Society."

"Further, at no time were the German Branches asked or informed on these two points"—they were, of course, represented at the Convention that passed them. Through their own limitations they were not present in person to express their opinion, but their representatives heard the whole matter discussed. Yet "these resolutions were passed over the heads of the German Branches."

There is just one document more which I think, while it is later in date (March 17th, 1920), should be put in evidence at this point, because it reveals a great deal of the mental and moral conditions from which these rescinding resolutions arise. This is in the form of a letter of greeting. I am taking it now because it bears so directly on this subject.

Dresden, March 17, 1920.

To the Convention of The Theosophical Society, New York,

Greeting:

For the first time in a long period it is possible for the Dresden Branch of The Theosophical Society to greet the Members of the other Branches of the Society, in the person of their delegates to the Convention, and to have a share in their work.

The Dresden Branch does this the more willingly, because great doubts have arisen within its ranks as to whether The Theosophical Society is still the same as the Society within which the Dresden Branch worked before the outbreak of the great war.

So far as the Dresden Branch has been able to judge the situation, the Society, which has hitherto been free from dogmas, has been led to abandon its former standpoint, as set forth by its Leader in *The Key to Theosophy,* under the heading, "The Future of The Theosophical Society," abandoning the qualities there declared essential; freedom from prejudice, clear judgment, and perhaps even selflessness; or the effort to bring forth these qualities from the Society has not been able to withstand the self-seeking and evil passions and the discord and strife which spring from these, which, dwelling in the psychic forces, endanger and render well-nigh impossible the true work of the Society, in the view of its Founder, according to the chapter of *The Key to Theosophy.*

This at least is what our members have felt, in their ardent efforts to learn to understand the new direction of the Society, as they encounter it in the last and preceding Quarterlies; and others, so far as impartiality still remains within The Theosophical Society, must admit that we ourselves have preserved this impartiality, since we take as our guide only such directions as the Foundress of the T. S. has left us, for our guidance.

In conformity with the ardent effort of the Dresden Branch to fulfil the mission of the T. S., according to the view of its Foundress, as set forth in this chapter, the Dresden Branch proffers its good offices to the Society, and expresses the hope that the devotion of the members present will make it possible for the power and light of the Master to influence the acts of the Convention, in order that, in the future, "the fetters of creeds and dogmas, social and caste prejudices," antipathies toward peoples and races, may be kept far from the T. S., in order that our Society, according to the view of the "last Messenger of the Great Souls," may once again become "a living and healthy body," bringing a blessing to mankind, and constituting an active basis for the expected next Messenger.

For those, however, who need a further indication, we would close our greeting with the concluding words of the *Notes on the Bhagavad Gita,* by W. Q. Judge (William Brehon), who at the end of the fifth chapter, "The Book of Religion by Renouncing Fruit of Works," quotes and comments:

"'Effacement in the Supreme Spirit is gained by the right-seeing sage whose sins are exhausted, who hath cut asunder all doubts, whose senses and organs are under control, and *who is devoted to the well-being of all creatures.*'

"If the last qualification is absent, then he is not a 'right-seeing sage' and cannot reach union with the Supreme. It must follow that the humblest imitator, every one who desires to come to that condition, must try to the best of his ability to imitate the sage who has succeeded. And such is the word of the Master; for He says in many places that, if we expect to have His help, we must apply ourselves to the work of helping humanity—to the extent of our ability. No more than this is demanded."

With helpful fraternal greetings,

Dresden Branch, T. S.
(Signed) K. T. Toepelmann, *President,*
P. Bruege, *Secretary.*

It is hardly necessary to comment on that, hardly necessary to point out some slight inconsistency or irrelevancy in members of the German nation who are still unrepentant, preaching about the annihilation of their sins and the welfare of mankind. There are certain things which we hate,—murder, filthy uncleanness, and lying hypocrisy. Therefore it is difficult to comment with the cogency that is called for, on this extraordinary document; difficult to comment on this tender by the German members of their good offices to us, so that once more the Masters may co-operate with the Society and once more it may, in their estimation, become a healthy spiritual body. I do not feel equal to it. But the point is that he who aids and abets a crime is equally guilty in law, both as to culpability and punishment. We left it to the German members to put themselves on record as either protesting or concurring in the action of Germany. They have now put themselves on record in these two groups; they have registered their own situation. It merely remains for us to record the position they have taken up. The Executive Committee took that view and expressed it in a series of resolutions voted upon by all the members of the Committee and unanimously carried.

Whereas, The principal aim and object of The Theosophical Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour; and

Whereas, The German nation violated every known principle of brotherhood throughout the recent war, beginning with the violation of Belgian neutrality and continuing with demoniacal barbarities practised against innocent people; and

Whereas, The German members of The Theosophical Society, who may at one time have been ignorant of the facts, have now had every opportunity, from the pages of THE THEOSOPHICAL QUARTERLY and from other sources, to learn the truth about their country's misconduct; and

Whereas, Some German members of The Theosophical Society have expressed the utmost sorrow for Germany's wrongdoing, and have written that they sincerely repent of their own share of the responsibility; and

Whereas, Certain other German members, instead of expressing repentance, have not only sought to justify themselves and their country, but also, in a communication dated December 31st, 1919, addressed to the Convention of The Theosophical Society, have attacked the Society on the pretext that the Society's declaration regarding neutrality, adopted by the Convention of April, 1915, was in itself a contradiction of the principles of the Society; and

Whereas, The attitude and action of these other German members is a repudiation of the principal aim and object of The Theosophical Society; therefore be it

Resolved, That the Executive Committee of The Theosophical Society, acting under By-Law 1 of its Constitution and By-Laws, hereby suspends the Charter of the Berlin Branch and the Diplomas of the following members thereof, namely, Paul Raatz, Ernst John, Martha Schmidt, Otto Vollberg, Willi Boldt, Anna John, Margarete Wollenberg, Woldemar Dietz, Franz Busch, Karl Walzer, Gertrud Baader, Richard Baader, Max de Nève, Robert Dubois, Elise Schneewolf, Gottlieb Schneewolf, Clara Ribbeck, Bertha Röhn, Ernst Conrad; and be it further

Resolved, That the Executive Committee recommends that at the Convention of The Theosophical Society to be held in New York in April, 1920, the said German members, and all others who adopt or approve a similar attitude, be expelled from the ranks of the Society.

The Constitution and By-Laws, as amended in 1917, gave the Executive Committee the power to expel, on good reason and after proper hearing; but the

members of the Committee were convinced that this matter is so vital, because so deeply related to the heart of our Movement, that while they themselves had not a shadow of a doubt as to what should be done, they have not taken the action of expelling these members, but have preferred to suspend their membership and their charter, and to bring the matter up before the Convention now for decision. The Executive Committee wishes therefore to turn the matter over to the Committee on Resolutions, which will consider it and present, I suppose, resolutions which will be brought up this afternoon, and which will be pretty thoroughly discussed before they are adopted—for the reason that this is a matter of such vital importance, one which goes so deeply into questions of spiritual principle, that every member of the Convention should come to a decision in the matter. Therefore the Committee will hand this material to the Committee on Resolutions for such action as that Committee shall deem fitting.

THE CHAIRMAN: The primary question before the Convention is the acceptance of the report of the Executive Committee. No matter how clear it may be to us what course we should pursue, in connection with the question laid before us by the Executive Committee, for the reason stated by the Chairman himself, that this matter goes deep into the fundamental principles which the Society must embody, I should be highly unwilling to have this Convention pass upon the question finally at this time. The Executive Committee proposes that it should be referred to the Committee on Resolutions and that upon the rendering of their report, the afternoon session should be devoted to a full, frank and complete discussion of the matter, that there may be no appearance of passing on it hurriedly.

MR. HARGROVE: I merely wish to second Mr. Johnston's motion, as a member of the Executive Committee. Of course, there is a great deal to be said which will be said this afternoon.

Motion carried unanimously.

THE CHAIRMAN: The next business is the report of the Secretary of the Society. It is a matter of profound regret to us that the state of Mrs. Gregg's health is not such as to permit her to be here to-day to present that report in person; but we are fortunate in having the Assistant Secretary to read it to us for her.

REPORT OF THE SECRETARY T. S. FOR THE YEAR ENDING APRIL 24TH, 1920

New Members

Our gain in membership this year has been in certain limited areas. In each Branch where there has been marked increase in numbers, two conditions have existed. First, a leader or leaders, enthusiastic and persistent in endeavoring to extend the activities of the Branch; second, members who gave themselves heartily to following up the leader's efforts. Both factors are evidently essential. At the same time we should not infer that every Branch would have made large gains in membership had both these conditions been present. There are times in the life of each Branch, as all the older members of the T. S. recognize, when its growth and its usefulness are to be measured by other standards than the number of accessions. Progress in understanding of the Theosophical Movement, greater devotion of heart and life to it, represent, in the membership of a Branch, increase in effective strength that would often count largely if it could be expressed in figures. In the earliest days of its history the Society had three classes of members; to-day we count only one class. Yet when it is my duty to record here the new members added to our rolls, I find myself making distinctions that are not called for in our By-Laws. Going over the lists, there comes up the name of one and another member whose record shows a new devotion to the cause of

Masters, during the past year—and I say to myself: Another added to the "Regulars"; another who regards this incarnation as the opportunity to try to live Theosophy. Only the Masters, however, could really know how many of our membership have this year been added to that number. So I must, after all, content myself with the usual form of recording Branches and members newly enrolled during the year. Charters have been issued to three new Branches: The Upanishad Branch in Ciudad Bolivar; the Sravakas Branch of Salamanca, New York; the Curaçao Branch in Curaçao, Dutch West Indies. During the year we have gained 70 new members, and lost 10. The additions are: In South America, 24. (This includes the members of the new Branch in Dutch West Indies which was formed through the activities of one of the members of the Jehoshua Branch of Venezuela); Norway, 8; England, 3; United States, 33; scattering, 2.

Among those members who have been lost by death or by resignation, was one whose connection with the Society had extended over many years and who had been given the great privilege of doing pioneer work for the Movement—Sr. F. Dominguez Acosta of Caracas, Venezuela. I should like to share with you the brief and touching announcement of his death, received a few days ago, from one of his long-time comrades:

"I beg to inform you, in order that you may do me the favor to impart the information to the other comrades, that on the evening of the 27th of this month we carried to the cemetery of this city the mortal remains of our beloved and ever to be remembered comrade, Señor Francisco Dominguez Acosta. We can but say: The Lord's will be done.

As he had no relatives in this city, the interment was made by us, his friends, with the propriety and solemnity which the merits of the deceased demanded."

In another letter from one of his fellow members in Venezuela it is said: "Both for his country and for literature in general, his loss is great and far reaching. He was the most impressive writer and the most brilliant orator I have ever known,—really a Chrysostom. That is the opinion of all who knew him."

Correspondence

This year necessity has been one of the stern teachers under whom your Secretary has been working. There have been many times when it was not possible to give prompt and complete attention to all the correspondence of the Office. Each inquiry from strangers, each letter from old friends in the work was welcomed, and was responded to in heart and desire; but physical limitations have sometimes made it quite impossible for me to write letters, or else have reduced them to abbreviated messages. As they went out they were short in form, but not shortened as to interest, and a glad entering into the needs and problems of the correspondent. It has been most gratifying to receive so many letters from members, saying that they felt they were closely in touch with the Office although they had had no recent letters. What pains most is to receive letters saying that the writer needed help, but did not ask for it, fearing that the Secretary might be too much occupied in other ways. Can we not be more simple about the matter this coming year? The Secretary's Office is entrusted with certain ranges of correspondence—Branches, members, inquirers, are freely invited to bring their wants and needs here. The Office is never short of helpers. It is my intention to use them more freely in your service. So there will always be someone free to give the information desired. Please do not undertake to show consideration by holding back inquiries; but show it, instead, by anticipating needs, so that

replies may not so often be desired "by return mail"! And please, hereafter, instead of addressing correspondence to the Secretary at 159 Warren Street, Brooklyn, address the Secretary at P. O. Box 64, Station O, New York—this applies to all letters about the T. S., about Branch work, about the QUARTERLY.

Branch Activities

The most striking feature of the reports from Branches this year is the sense of responsibility, the note of consecration to the Movement, that runs through them all. There are, of course, accounts of the outer activities of the Branch. It is clear, however, that, in most Branches, those are regarded as a means of registering, for outsiders, something of what has come to Branch members in their individual efforts to understand and to follow the will of Masters, or of whatever guiding principle they acknowledge and serve. There is also an interesting coincidence in the number of Branches which, entirely without suggestion from Headquarters, have been basing either public meetings or study classes, upon Mr. Griscom's contributions to the QUARTERLY—some having selected the "Elementary Articles"; others his "Letters to Students." In this way his so distinctive note has evidently been kept sounding through the Branch work.

The Theosophical Quarterly

Some one has called the THEOSOPHICAL QUARTERLY—the new Lodge Messenger. Certainly it is received as such in many hearts. This is true not only of our members, but among an increasing circle of readers who have no active share in the work of the Society. There are many letters of appreciation from non-members. It is all to their credit that they should adventure on the constant reading of a magazine with such a title,—one that makes no appeal to popular taste. But, once having learned to trust and admire it, what a sorry adventure it is to stop just short of the goal! Why does not some echo from the past, some hope for the future, lead them to take the next step? Why does not the quality of the QUARTERLY articles challenge them to get into touch with the Society? Taking the magazine as the fruit of Theosophy's tree, is it not natural that those who enjoy the fruit should want to know, for themselves, what the plans are for making grafts onto that tree?

Last year there were many members who feared that it might be impossible to continue the magazine, without Mr. Griscom. Looking back on the comments that have come to this Office, it is safe to say that no volume of the QUARTERLY has ever been found more inspiring and helpful than Volume XVII, which has been, from cover to cover, a testimonial of love and gratitude to the magazine's first and only Editor-in-chief.

The Quarterly Book Department

This publishing house, an important part of our work yet financially independent of it, has the rare distinction of being the only publisher who has not been raising prices. Several new editions of our standard books have been brought out during the year, but so far it has been possible to offer them at the old prices. Among the reprints, the most eagerly desired is *Fragments,* Volume One, which comes from the binder as these words are being written. The promise of last year still holds good. The Book Department *is* to give us books containing Mr. Griscom's contributions to the literature of the Movement, but no date for these publications can yet be fixed.

A Personal Acknowledgment

Thanks, profound thanks, for the opportunity given me to serve in this great cause is constantly welling up in my heart. First, to the Masters whose generosity

has used my small service in their great work; then to my fellow officers, whose unfailing support and guidance have made possible the conduct of this Office. I have been the recipient of much recognition, of many words of praise, that were, instead, their due. The Assistant Secretary has this year taken an increased share in the work of the office, but prefers that mention should be made here of those whose assistance has made that possible to her. All the residents at the Community House are, in one way or another, constantly contributing to the carrying on of this work, while definite branches of it are carried by certain of their number (Miss Chickering, Miss Hascall, Mrs. Vaile, Miss Graves, Miss Youngs, Miss Bell, Miss Lewis, and Miss Wood), with Mrs. Helle's help, as always, in addressing the foreign list of the Quarterly.

Assuring you that it is a joy to be entrusted with a form of service that neither sickness nor infirmities can wholly bar, this report is respectfully submitted.

ADA GREGG,
Secretary, The Theosophical Society.

MR. WOODBRIDGE: I should like to make it a formal motion that the Convention accept Mrs. Gregg's report with *love* and thanks.

DR. CLARK: I do not find any words to say after that report. Could we not find some kind of flowers that would be better than words to send to Mrs. Gregg?

MR. HARGROVE: We did that last year and sent a kind of round-robin letter of greeting which I know was greatly appreciated by her. If we could do the same thing this year, I know it would please her immensely.

It was unanimously voted that love and thanks should go to Mrs. Gregg, and that the Convention give expression to its feeling by sending flowers, to be "expressive of our missing her to-day and of our feeling for her."

MR. HARGROVE: I would like, if I may, to say a word in regard to Dominguez Acosta, of whose death we have heard. Unfortunately, circumstances do not permit a public tribute to his memory, but I want to tell you some things about him and his service of the Cause, which are confidential and cannot be allowed to appear in the Convention report. (At the end of Mr. Hargrove's brief tribute, the members rose, as a silent tribute to the memory of a courageous comrade.)

THE CHAIRMAN: I shall ask Mr. Hargrove to take the Chair while I report on the affairs of the Treasurer. The financial statement for the year is as follows:

Report of the Treasurer, Theosophical Society

April 25, 1919—*April* 23, 1920

GENERAL FUND, AS PER LEDGER

Receipts		*Disbursements*	
Dues from Members	$609.20	Secretary's Office	$138.70
Subscriptions and Donations to the THEOSOPHICAL QUARTERLY	841.00	Printing and mailing THEOSOPHICAL QUARTERLY (four numbers)	1,963.46
General Contributions	562.95	Expense of Subscription Department of QUARTERLY	28.06
	$2,013.15	Stationery, etc.	10.08
Deficit April 20, 1920	408.70	Miscellaneous (rents, etc)	135.10
			$2,275.40
		Deficit April 24, 1919	146.45
	$2,421.85		$2,421.85

FINANCIAL STATEMENT

(Including Special Accounts)

General Fund

Receipts	$2,013.15	Disbursements	$2,421.85
Deficit April 23, 1920	408.70		
	$2,421.85		$2,421.85

Special Publication Account

Balance April 24, 1919	$312.00	Balance April 23, 1920	$312.00

Discretionary Expense Account

Balance April 24, 1919	$483.00	Balance April 24, 1920	-483.00
			$795.00
Deficit in General Fund April 23, 1920			408.70
		Final Balance April 23, 1920	$386.30

On deposit in Corn Exchange Bank, April 23, 1920	$396.30	
Outstanding checks, uncashed	10.00	
		$386.30

April 23, 1920. HENRY BEDINGER MITCHELL, *Treasurer.*

THE TREASURER: We began the year with a deficit of $146.00, which was very generously more than made up before the Convention was ended, but which, nevertheless, stood on our financial statement as a deficit for that year. Those very generous donations which the Treasurer received at the time of our last Convention have been included here under the title of general contributions. That is why we show the deficit reported last year, though it was wiped out in twenty-four hours. This year the deficit is $400.00, that is, in two years we have spent $400 more than we have received. The reason for it is quite simple: several years ago, namely in April, 1915, printing the QUARTERLY, per issue, cost $260.00. In January, 1920 (the last number of the QUARTERLY included in this budget), the printing of an edition of exactly the same size, cost $516. The cost, therefore, of the QUARTERLY for the same number of pages and copies, irrespective of increase, has doubled. This magazine is, as you know, one of our chief means of keeping in contact with our own members, and it is one of our chief means of making our ideals known to a wider circle. Our total receipts for the year were roughly $2,000.00; our expenditures for printing $1,960. A small expense for rent and light, stationery, etc., must be added, but I know of no organization, anywhere, in which so much is done for so little, and where all service is so purely one of gift.

There were two special accounts—the Special Publication Account and the Discretionary Expense Account—of $314 and $483, respectively, which stood over and above the General Fund in our bank account, for special purposes. It is from loans from these special funds that our deficit has been carried. So that the $408.70 has been met by advances from those special accounts, and thus, instead of being in debt, we have, including the special accounts, $386 in the bank. But the special accounts are owed by the General Fund $408, which represents the excess of our expenditures over our income.

In presenting the report I must express my very deep gratitude, and let you know how much gratitude you owe, to the Assistant Treasurer, who has done all the work. I but get up here and make the report; Miss Youngs is the proper recipient of a very real vote of thanks from this Convention.

Moved by Mr. Woodbridge and seconded by Mr. Auchincloss that the report of the Treasurer be accepted with thanks to him and to the Assistant Treasurer. Carried. (Professor Mitchell resumed the Chair.)

THE CHAIRMAN: I do not know whether the Convention wishes to discuss raising the price of the QUARTERLY. In that case we should no longer be in the proud position pointed out in the Secretary's report, of being the only concern that has not raised its prices. I doubt whether raising the price to non-members would make much difference. About three hundred dollars come in during the year from sales and subscriptions to the QUARTERLY, which do not come from our own members. To double the price might make a difference of three hundred dollars—I doubt if it would make that much. Certainly not more, and that would not be enough. Therefore I doubt if it would be wise. We are in the position now that we have always been in, in our "healthy" days, when we have to rely entirely upon the generosity and enthusiasm of our members, and the gifts they make over and above the payment of dues. With the good will that is here to-day, I know that were it necessary to do so, I, as Treasurer, would only have to ask and the deficit would be more than made up. But it is not even necessary to ask, and therefore it seems needless to make any change now in our dues or charges.

MR. HARGROVE: I was informed, just before the Convention, that the deficit has been made up. In other words there is no idea of passing the hat round.

May I suggest that in years gone by, it was always our practice at this Convention and at about this time to have the enormous pleasure of listening to a speech from Mr. Griscom. He used to report on the QUARTERLY and his report was a peg on which to hang something from himself which we all wanted to hear. I think it would be a good thing for us to stand, happily, to vote him thanks for his work on the QUARTERLY. It would not exist to-day if it had not been for him. (A rising vote, members and delegates standing for a moment in reverent silence.)

THE CHAIRMAN: The next business is the report of the Committee on Nominations.

REPORT OF THE COMMITTEE ON NOMINATIONS AND ELECTION OF OFFICERS

MR. PERKINS: There are two memberships on the Executive Committee which expire this year, and the Committee on Nominations recommends that Judge McBride, of Indianapolis, and Colonel Knoff, of Kristiania, be the candidates for re-election to these two vacancies in the membership of the Committee.

The nominations of a Committee needing no seconding, the question was put to the Convention and passed unanimously.

The Committee further recommended that all the other officers be retained in their present positions for the ensuing year; and the Secretary was instructed to cast a single ballot for:

Secretary, Mrs. Ada Gregg
Assistant-Secretary, Miss Isabel E. Perkins
Treasurer, Mr. Henry Bedinger Mitchell
Assistant-Treasurer, Miss Martha E. Youngs

MR. HARGROVE: May I ask if I might be authorized by the Convention to send a telegram to Judge McBride in the name of the Convention, thanking him for his message and expressing our appreciation of his long membership, and also our regards? Voted upon and passed unanimously.

MR. JOHNSTON: I think we might also at the same time write a very cordial letter to Colonel Knoff, who had hoped to be at this Convention, and those of us who know him personally were looking forward to meeting a very splendid and veteran member of this Society. Strikes prevented the sailing of his ship.

Let us write and announce his re-election, and tell him how disappointed we are and that we hope he will come over next year, strikes or no strikes.

THE CHAIRMAN: I should like to propose that a cable also be sent to Dr. Keightley expressing our thanks for his greetings.

After announcements regarding the afternoon session, the evening meeting of the New York Branch, and the lecture Sunday afternoon, the Convention adjourned until 2.30 p. m.

AFTERNOON SESSION

THE CHAIRMAN: Our first business this afternoon is the report of the Committee on Letters of Greeting.

REPORT OF THE COMMITTEE ON LETTERS OF GREETING

DR. CLARK: We have letters of greeting from Branches in Europe, in South America and in our own country. These letters all have a common note. They speak of the efforts of the Black Lodge in a more subtle, underhand way, to get control of things in the world, after they have been thwarted openly; and of the great need of the Society in this Convention to take its stand against those efforts. This is only a brief summary of their contents. The letters themselves, which will be published in the QUARTERLY, will, I am sure, bear out this summary of them. Colonel Knoff's makes very direct reference to an unwillingness to take a positive and definite stand, which he finds very characteristic of the so-called intellectual classes.

MR. HARGROVE: I think it would be interesting if we could perhaps hear, from the Committee on Letters of Greeting, from whom the letters have come—to remind us of old friends more than anything else.

Dr. Clark then announced that letters had been received from Colonel T. H. Knoff, of Kristiania; Mrs. E. H. Lincoln, of Newcastle-on-Tyne, England; Mr. J. W. G. Kennedy, of London; Mr. Hjalmar Julin, of Arvika, Sweden (whose long and valued service of the T. S. was commented upon); Mr. Othmar Köhler, of Aussig; Mr. J. J. Benzo, of Caracas; Dr. D. Salas Baiz, of Sanfernando de Apure; Mr. Manning, of Cincinnati; Mr. A. L. Leonard, of Los Angeles.

Moved by Mr. Acton Griscom, and duly seconded, that the report of the Committee on Letters of Greeting be accepted with thanks. Carried.

REPORT OF THE COMMITTEE ON RESOLUTIONS

MR. HARGROVE: *Mr. Chairman and Fellow Members:*

I. Our first resolution is that Mr. Johnston, as Chairman of the Executive Committee, be authorized to reply to the letters of greeting. Carried.

II. Our second resolution: that this Convention of the Society authorize visits of the officers of the Society to the Branches. Carried.

III. Third, that the thanks of the Convention and of the Society be extended to the New York Branch for the hospitality received. Carried.

The fourth resolution of last year read as follows:

> *"Whereas,* At the Convention in 1915 following the outbreak of the War, The Theosophical Society declared
>
> "'(a) That war is not of necessity a violation of Brotherhood, but may on the contrary become obligatory in obedience to the ideal of Brotherhood; and
>
> "'(b) That individual neutrality is wrong if it be believed that a principle of righteousness is at stake.' . . .
>
> *"Be it Resolved,* That compromise with evil is as wrong as is neutrality; and that Bolshevism is the very opposite of Brotherhood and of all for which The Theosophical Society stands."

I think it is very much in order to read out that resolution of last year, because it reminds us that the T. S. is not a static thing, but a growing thing, and that the resolution which I expect we shall adopt this afternoon is the direct outcome of the spirit and purpose that are embodied in the resolution of 1919.

And now we come to the major resolution of to-day. First of all, I would like to know whether there is any need to read out the letters and resolutions that were read by Mr. Johnston this morning? [*No.*] I think it would be merely wasting your time. Keeping in mind, therefore, as you will be good enough to do, the resolutions which were passed by the Executive Committee, which, instead of taking drastic action as it is authorized to do under the Constitution and By-Laws, preferred to give you the opportunity to debate and consider the question; bearing in mind the terms of that resolution, and that it was referred to you, and that the charter of the Berlin Branch was suspended and the diplomas of the German members suspended,—you are asked to go one step further, and to cancel that charter and to expel those German members.

Your Committee asks you to adopt the following resolution:

Pursuant to the action of the Executive Committee, and confirming the self-expulsion of certain German members, be it

> RESOLVED, That the Charters of the Berlin Branch in Germany and of the Dresden Branch in Germany, are hereby cancelled, and that the Charters of all other Branches of The Theosophical Society, if any, which adopt or approve the attitude of said Berlin and Dresden Branches shall at once be cancelled by the Executive Committee of the Society;
>
> RESOLVED, That all members of the Society who have endorsed the attitude of said German Branches are hereby expelled, and that all other members, if any, who may hereafter take similar action shall at once be expelled by the Executive Committee.

I do not see that there is need for me to say much more. Mr. Johnston, this morning, merely stated the facts. Partly because those facts speak for themselves, partly on account of the lucidity of his statement, it would appear to me that argument is not needed. At the same time, we want to hear all opinions. Purposely, your Committee on Resolutions refrained from the usual series of reasons given under the head of "Whereas." We want your speeches to take the place of the reasons; we want the whole question considered, not only with an eye to the present, but with an eye to the future. From my own standpoint we shall be doing the right and the only possible thing. We are not doing it as against the Germans whom we expel. We are doing it as the only brotherly

thing that can be done under the circumstances. We are doing it to defend the parent body, and that which is done for The Theosophical Society must, in the end, be for the good of those against whom the action is taken. When people do not belong organically to this Society, it is bad for them that they should belong nominally. However, that is not the main motive. The motive is, first, that we have to consider the ideal of what is right, in and for itself. Second, we have to think of the Society; and those of us who have had the immense privilege of long membership, those of us who feel that these Conventions celebrate once more the unfurling of the battle-worn standard of the T. S., are not prepared to see the Society injured if we can help it. You, of course, feel that way too. You love the Society; you know its history; you have fought for it, suffered for it, perhaps. You feel a sense of responsibility; you know as well as I do that in any organism corruption breeds corruption. Corruption tolerated is contagious. It is our duty to think of that, to think of the name, of the honour of the Society.

Supposing there were anyone here in New York, nominally a member of the Society, but whose life was notoriously evil, would it not be our duty to expel him from the ranks, simply to protect the honour of the Society and the good name of Theosophy? Would you permit that name to be dragged through the mud if you could help it—to be exposed to dishonour? Supposing that a Branch stands openly, defiantly, for all that Germany has done; supposing that a Branch turns around on the parent body and accuses the parent body of being a thing of evil, is there more than one course open to that parent body? There is not. And I want to remind you that this has been the attitude of the Masters of all ages, the Masters of the East and of the West. You will remember, doubtless, that in the old Vinaya texts of Buddhism there is provision made by Buddha himself for the expulsion of a member of his Order, for a variety of reasons. In those days they did not have a Constitution and By-Laws, as we have to-day. Buddha laid down Rules for his Order as events developed the need for rules. So in the Maha Vagga it is stated that one of the members of his Order had sinned, and that when this was called to the attention of the Buddha, he stated that if any member of the Society were to commit theft, were to commit murder, were a liar, were to speak against the Dharma (that is, against the spirit of Theosophy, the Law), were to speak against the Sangha (that is, against the Society itself), "in these cases I prescribe, O Bhikkus, that you expel him from the Society." So there is the mild and gentle Buddha, whose teaching is based upon universal love, but who thought of righteousness first; who placed justice above sentimentality, and who, because he was a Master, was not afraid of doing what was right. So I submit to you that it is our duty to-day to perform this unpleasant but necessary surgical operation.

Mr. Auchincloss: Mr. Lloyd George says, in this morning's paper, that Germany is sick; and that she must be treated very gently until she is well. He is perfectly right about her being sick, but very wrong about the way she ought to be treated. There is the same hypocrisy now that there was during the War; the same bosh, the same disloyalty to principle, in haste to resume business relations; one hears it on all sides. And the last piece of hypocrisy is the request that they be allowed to keep a standing army of 200,000 men until the other nations have disarmed. That same hypocrisy lies back of the resolution of Mr. Raatz and his followers. They have no desire to atone, no repentance. They would do it all over again if they could; they are making their plans for that all the time. It is a question of principle, not of dogma. The Theosophical Society exists to help the souls of mankind. It has its face set against anything that is going to prevent that. It must attack anything that is going to prevent it. Mr. Raatz and his followers are standing for the spirit of Germany. Until they have changed, they simply do not belong to the Society; they have expelled themselves, and any expulsion by the Society is simply a matter of form—they are out now.

DR. CLARK: What those German letters brought up in my mind were the old words, "If the salt have lost his savour." What is the world to-day without the Society? The Society is just a small piece of leaven to bring something good out of the mass of evil that is around us everywhere. It seems to me that these letters are the arguments of that old wolf in the fable who had made up his mind that he was going to eat the lamb, and it did not matter whether it was the lamb or the lamb's mother. We have seen Germany try to get possession of everything else that was good; here is the deliberate effort to get possession of the leaven, of the salt, of the thing that will preserve that which so much needs to be preserved. The action expressed in this resolution is the only action that is possible. It is a crisis; and a crisis is not a thing that admits of deliberations back and forth. It calls for immediate action. You cannot write notes in a crisis. Your principles are supposed to have been formed and you act upon them. That letter from Dresden is so outrageous, so thoroughly German, that while this expulsion happens to be a matter of words, I hope we can put so much intention back of it that they will really feel our meaning and purpose.

MR. WOODBRIDGE: One of the very first lessons that anybody who comes into the Society gets is to be tolerant to another person's point of view; and when I first heard this proposed action, I wondered how we were going to four-square it with the doctrine of being tolerant. The only possible tolerance is to give the Germans an opportunity to repent. My next thought was, here is an intensely funny thing—really funny—people arrogating to themselves the possession of righteousness; a kind of sublimated Jack Horner pie! I realized that those letters might have been turned around and written by us to them; they show things upside down—a perversion. Their last letter is a declaration of war.

In the world to-day we can see very striking signs of an unrelenting campaign against everything that is decent:—Violence, foulness, materialism cropping out in every direction. It does not stop on the lower plane; you find it among people who ought to know better,—like noxious sewer gas it creeps up to destroy people. False doctrines of brotherhood are used by those who mean to throw off all decency, all law and order. There is a tendency to condone evil, and wherever we look we see some movement to divide man from what is decent. And now it has the audacity, the wicked courage to lift its evil head against the T. S. It is not a question of tolerance. These people are open enemies, and now are attacking the Society under their black flag. And so, as Theosophists, we have got to stand for the truth, got to attack the people who avow a lie and call it truth, who lift the standard of murder and call it kindness. I think it is a privilege to speak for the resolution.

MR. MILLER: As I heard that last letter I found myself completely unable to understand the point of view of one who could write it. But it impressed me as being, like so many of the documents which appeared during the War, typically German, and another indication of the fact that the German to-day is unrepentant and unchanged. I think that one of the things noticeable in these documents is their hypocrisy. They have gone out of their way to find an excuse on which to base their action in the name of a protest against dogma. They have protested that the resolution of 1915 was a violation of the spirit of brotherhood;—they show their hypocrisy by taking the last lines of the *Key to Theosophy* to find excuse for their action. If they had read the *Key* carefully they would have found in the early pages a statement to the effect that those who join the Society look in vain for any dogma; its only creed is loyalty to truth and its ritual to serve every truth by its use. It seems to me that this is a question of loyalty to the eternal principles upon which the Society was founded—upon loyalty to truth—and that is where we are at the parting of the ways.

MR. SAXE: I agree entirely with the previous speakers, though the matter appears to me from a slightly different angle. The first object of the Society is

the forming of a nucleus of universal brotherhood. This consists not in a community of outward interests, not in identity of dogmas, not in that we believe in reincarnation or some other doctrine, but our bond is that we all have a common aim—which is to approach one centre, one light. As we do that, as we come, each one on his own path, approaching the centre as the spokes of the wheel the hub, we come closer to each other, and in that way we find in time that we have an actual brotherhood, a relationship. This is increasingly so as we progress. And in order to do this we study, we have meetings, read books, and so forth. The aim in all ways is to find out what will help us to make that progress and what holds us back. From time to time problems come up, obstacles of one kind or another. Times come when it is necessary to talk things over and make certain decisions which are vital to the success of the Movement. Supposing that at a certain point a crisis arises; the members convene to consider the thing carefully and deliberately; they take a step which to them is obviously the only one to take. Then one or more members, after having plenty of time to consider the matter, without any possible excuse for not understanding the situation, say that the view taken by the members as a whole is wrong; that what they see as white is black—what they see as North is South. What can you do? Can you compromise and say that both views are right? Obviously you cannot. If you do, what would the result be to the protesting members themselves? Only confusion; compromise has become impossible. The only thing to do is to take a definite stand and say: "If you see as white what we see as black the only thing for you to do is to leave us." I agree entirely with the motion and the speakers who preceded me.

Mr. Perkins: It seems to me that we are talking about an entirely natural process here to-day—not something strange or unusual. I wish we had a microscope here and a nucleus, one of those little nuclei of the organic world. If we had one and put it under the microscope, and watched the field of the microscope with the intense light that beats there;—it might happen that some little black microbes of disease and anarchy and hell would come along. What then should we see? Something very simple and very natural. We should see the nucleus pause for just a moment to take notice that something foreign, evil by its very nature, aimed against the life of that nucleus, was present:—then we should see that little organism contract, close up for just an instant, and right after that those black microbes of disease would be—where? Outside the nucleus!

We have here another example of exactly the same thing. We who have been members for even a few years, know that the T. S. is in point of fact the fighting line. When things are going along smoothly, what happens? Those who are actively on the fighting line are separated by intervals, and occasionally across the gap comes some word—"Are you there?" But when, in response to attack, the forces of evil turn around and attack in turn, what happens. The spaces that have separated those on the fighting line exist no longer. They draw together until they are touching shoulder to shoulder, and along the line the pressure increases and something gets forced out; something that does not belong there, something that cannot stand the pressure, something that is traitorous, something that has shown itself to be part and parcel of the agents of the Black Lodge.

It is all very well to see at the present moment when everything is clear, but we must do more. Mr. Hargrove, Mr. Johnston, and Professor Mitchell have called attention to the fact that it is important, not only to-day but in the light of the future, that we should all understand what we are doing and why we are taking action, in carrying out the resolution of the Committee. It means that the claim on the part of these former German members of the Society, that at the 1915 Convention the Society adopted dogma, is a very old story. Like everything else, the T. S. has been reborn several times; in fact it is one of the best illustrations of re-birth. We must distinguish between dogma and principle. Dogma is a

mental statement of a belief, the statement of an opinion. Was that resolution that was passed in 1915 a statement of opinion or was it a statement of everlasting principle, a thing which always has been true and always will be true? What are the German members, in those letters, asking us to believe? Do they expect us to believe the story that, as Mr. Woodbridge has said, was too silly for a child to tell? They indicate that, because the 1915 resolutions were, as they claim, matters of dogma, the Masters of Wisdom have been so horrified as to withdraw from the Society. Yet apparently, in their opinion, those Masters paid no attention to the sinking of the Lusitania, the violation of Belgian neutrality, the horrors in France; all those things they appear to think that the Masters have passed over without a thought, a word, an expression. Silly? A thing to be laughed at if it were not so serious. But we must remember that in the years gone by, this Society has come to a parting of the ways, more than once, where it has been necessary to see these things clearly, to distinguish between mere individual opinion about something and an expression of one of the great laws of life.

On what, in our hearts, are we, in this case, to decide whether it is a matter of dogma or of principle? We do not have to take a statement from others. We have heard their letters. We know in our own hearts the source from which they emanated. Why do we know, why do we recognize them as the expression of everything that is evil? Because we know the evil in our own hearts. Why do I know that they are based upon an attempt of hypocrisy, of falsehood; the attempt to mislead? Because in my own heart I know that same devil, the attempt to deceive, to draw the herring across the trail, when I have done wrong and have been caught at it. That is why I know what is back of those letters. I know the devil inside, and there is no argument about it.

Going through the woods you see little foot marks in the trail. You cannot tell sometimes whether it is the footprint of a deer or a pig; their footprints are very much alike. But if you catch sight of the two animals you know, because the action of the two animals is entirely different. We know the difference between the action of the Masters of wisdom—the action of the Powers of Light, the powers of the spiritual world, the powers of the higher nature in our own selves, in our own hearts—and the action of the powers of darkness. We know it as a matter of experience; and as a matter of experience, I should like to second this resolution, that we vote to expel these foreign organisms that are deadly to the life of the Society which we love and to all that we know it stands for.

Mr. LaDow: I think that as we listened to that infamous letter, we all must have remembered the efforts of Germany to place the blame for the invasion of Belgium on the "terrible plot" which Belgium had been indulging in against the Germans. The hyprocrisy in itself would not be so depressing if there were not added to it a very real force. Mr. Woodbridge said that this is a declaration of war. It is a declaration of the continuance of war by the Black Lodge. The children of darkness are wiser in their generation than the children of light. Obedience of the forces of evil to their own end is opposed by a spirit of dallying and false tolerance on the part of those who should stand for the forces of light. It is the duty of The Theosophical Society to take a definite stand and definite action against that sort of thing.

Mr. Acton Griscom: In all the reading which I have been able to do in what I might describe as Theosophical literature, I have never seen anything about toleration of principle. We are to tolerate the opinions of others, but I have never found that we are to tolerate the principles of others. I was very much amused at the definition which Webster's Dictionary (edition of 1874) gives of the word opinion, as applied particularly to what has just been suggested by Mr. Perkins. It says, "Opinion, a mental conviction of the truth of some statement,

founded on a low degree of probable evidence." Those nineteen German members, and the letter from Herr Toepelmann, informed us very subtly that the Masters, after we passed the resolution in 1915, had withdrawn, and that they hoped that if we passed their resolution withdrawing the previous one, the Masters will then again accord to us their grace and power and help. It is quite obvious that there is a low degree of probable evidence involved in such a statement, and therefore that statement of theirs is not a statement of principle but of opinion. I think that this question, in one sense, can be boiled down to a clear understanding of the difference between a statement of opinion and of principle, because a statement of opinion which pretends to be a statement of principle becomes thereby a dogma, and may very well be misleading unless what lies back of the statement is clearly recognized. By their fruits ye shall know them. A statement of principle which, on the face of it, expresses opinions based on a lack of information proves that there is no genuine righteous principle back of that statement.

I also felt very warmly towards Dr. Clark's closing remarks, and have not been able myself to think of a phrase which would convey the same idea as tactfully and in such a restrained way. I cannot do better, therefore, than endorse most heartily what he said.

Mr. Woodbridge: Looking at the picture of Mr. Griscom a little while ago, and thinking how he would blaze over such letters as those we are discussing, I was reminded of something he once said: that there was one gift, and only one, which God had given us, which could not be taken away from us. If we go back, we shall find the Germans attempting to do what God cannot do, and that is take from us the right to choose between good and evil. If a man joins the T. S. he does not thereby lose the right to moral choice.

Miss Hohnstedt: Mr. Woodbridge said that if we would look, we should find that much condoning of evil is prevalent. That is also my experience. People say to me, "I see that the T. S. 'four hundred' will not receive our Society if we stand for what they call evil"—implying that we are too censorious. I am glad that we are known to have standards. It was Mr. Auchincloss, I think, who spoke of the German nation as sick. It is sick, and I know just enough about the medical profession to know that if they see a cancerous growth, they cut it out. They do not delude themselves into thinking that they can turn it into good healthy tissue by keeping it.

Mrs. Gitt: From one angle, why do we trouble about this resolution? The Germans have expelled themselves; they have made of themselves foreign bodies,—parasites. Was it not said by a great Master—He who is not with me is against me? They are no longer Theosophists, because they are not adhering, as I see it, to the principles under which they came into the Society. They have done wrong, and with all their "brass" they want to drag us over into their way of thinking. They are trying to pull brotherhood to pieces. The way the Germans treated Belgium should have made all those members in Germany stand up openly, in indignation against such warfare. I think the T. S. as an organization has been very patient to give them time and the chance to see what really happened. Now they have had their chance, and I think we should hurt them if we gave them further opportunity to talk to us about the matter. They should no longer be allowed audience by the T. S.

Dr. Stedman: I was especially interested in the Dresden letter because it is so much in accord with the letters I have recently been reading from Germany, in my capacity as editor of a professional periodical. Every mail brings me letters asking for a renewal of relations—with no idea that there could be any bar to

our going back onto the old footing with Germans. In all those letters the writers either excuse themselves or accuse us,—speaking contemptuously of the "crazy war psychology that fills America to-day." That extraordinary attitude appears to be typical of the German wherever you find him. The Dresden letter to this Convention seems to me to be full confirmation of their solidarity with unrepentant Germany.

THE CHAIRMAN here stated that there were some things on his mind which he very much wished to say, not in his official capacity, but as a member of the T. S. He therefore requested Mr. Hargrove to take the Chair, and, being recognized by the provisional chairman, made the following remarks:

PROFESSOR MITCHELL: What has been said leaves it entirely clear as to the necessity of our taking the action that has been recommended to us, carrying out the action already taken by the Executive Committee. I believe there can be no two opinions—as there have certainly been no two voices—as to what our course should be. The only question, therefore, that concerns us is how to take that course in such a way that it will not be capable of being misunderstood when our successors have not the living animal in action (to use Mr. Perkins' figure), but only his footprint as it exists in the past. How are we to be sure that the record which we leave by our action here to-day, the precedent that we establish, will be of such a nature as not to be misunderstood by those who come after us? That is part of our responsibility. In our hands is the life-work of our predecessors. We are to pass on the fruit and seed of their age-long sacrifice and effort. We are responsible for the continuance of the right tradition within the Society. If we take this action and do not make it entirely clear why we are taking it and how, it is quite possible that we shall be establishing an unfortunate precedent.

Let us therefore look more closely into this question of precedent, and the possible misunderstanding which could exist as to our motive. Let us be clear first, that this action is a grave and important question, in that it tends to define more definitely just what the Society is. The German attitude has been that clearer definition was unfortunate. We sought to define more clearly what the Society was in 1915. The resolutions then passed have been read—and yet I want you to pause and consider them, because those are the resolutions that we are asked to withdraw. Individual neutrality is not right when it is believed that a question of righteousness is at stake. Consider the opposite: individual neutrality is right, proper, in accord with Theosophical principles, when the individual believes that the question presents a direct opposition between right and wrong. It is then right for him to be inactive. Do we wish to define The Theosophical Society more sharply, in such a way that that definition will tell us that The Theosophical Society believes it to be right to be indifferent between right and wrong? We need only state the question to see how impossible it is.

Next, we are asked to withdraw our statement that war need not be a violation of brotherhood, but may be necessary in obedience to the dictates of brotherhood. Let us see what objection to war was raised by members in Germany at a time when German armies were overrunning Belgium and when she had forced the vilest war in history on Europe, for no other purpose than that of her own aggrandizement,—for a larger place in the sun for herself; committing every unspeakable as well as speakable atrocity upon women and children, and utterly disregarding all the rights of decency. Germany was then preaching to its own people the doctrine of the superman; that their duty was to themselves and that their own good was alone worthy of consideration. To all other peoples they were preaching pacifism; their agents spread through this country, preaching, in the name of brotherhood, pacifism, neutrality, the rights of the labouring man; spreading discord and class hatred in the name of brotherhood. That act alone constituted an absolute prostitution of all for which The Theosophical Society

stands. That act alone put those guilty of it, if consciously guilty, outside of membership in the Society.

Why was it we waited from 1915 to 1920 to take action? That is part of the precedent here established. Not because we were in doubt as to the character of the act, but about the conscious responsibility of our German members. We could not know then, with surety, how conscious the authors of the Berlin protest were of the nature of their own action; how conscious they were of the prostitution of the name of brotherhood, of the name of The Theosophical Society. And now we do know. We have not judged them. We have left them to judge themselves. Here, after five years, when all the world has had the opportunity of knowing what Germany was guilty of in Belgium, how the war was forced on Europe; when their own Government, which committed that act, has been overthrown so that they have no longer the pretext of loyalty to their own leaders,—yet they repeat their protest. It is not against the action of the German armies, not against the action of the German Government:—the unspeakable atrocities, the prostitution of the name of brotherhood which has spread Bolshevism through the world, they ignore in silence. What they protest against is the action of The Theosophical Society in saying that it is every man's duty to stand for right, as *he* sees it. We did not define the right. We merely put it to the individual that he himself could not remain inert, indifferent, a neutral, when he himself believed that a principle of righteousness was at stake; could not remain inert when he knew that force was being used against the helpless and that every principle of righteousness was being overridden. We stand to-day upon that clearer definition of the T. S.; we stand here facing the judgment that those German members have made of themselves (because there are other German members whose conclusions are the opposite of those expressed in the letters read to us). We are under the necessity of taking action with regard to those expressions. Whatever action we take will, in itself, tend to define more clearly the nature of the Society, as life itself forces the definition of every man's character in each conscious choice he is compelled to make. It is necessarily a sharper manifestation of the nature of The Theosophical Society, not in dogma, but in principle, in action. What action do we take? The principle, or motive, or guide we have for that action has been very clearly stated in what has been put before us to-day. Plato stated it: It is not difference of opinion that separates men, it is difference of aim and of ideal. The Theosophical Society is not something that is static, but dynamic. It has a goal, an aim, a purpose; and it purposes to press toward them and to attain them. Those are our companions who seek that goal,—irrespective of blindness, irrespective of faults, of weakness, of error. We welcome the companionship of all who press toward the goal toward which we also press. On high authority it was once said that we could exclude no one. Is it the same thing to exclude as to expel? No! Let us assume that someone who has sinned, is weak, comes to us professing universal brotherhood as we conceive of it. Are we to exclude him because he is less good, less wise or less strong than we? Or because he has some queer opinion about the Church in Ceylon or about the relation of Buddhism to Shintoism, or something else? Who are we to judge? We are not to exclude him for anything of the sort. We are to welcome him and give him his opportunity. But if, having done that, he makes it evident by his own acts that the goal he seeks is wholly different from what we seek; that he is using words as we do not use them; if under the same names he is seeking different ideals which are the opposite of those we seek,—then we must recognize the fact that he is not our companion. There is no religion higher than the truth, and we must register it.

Let us look at the way in which the German members have written themselves down; let us ask ourselves whether their statement that our resolution was a dogma (a matter of opinion, something against the ideals of the Society) is evi-

dence that they are moving toward *our* goal? If so, let us keep them; if not, they have no part with us. They have made it manifest that their aim is not ours. We are not travelling the same road. To try to move together is for us mutually to neutralize all possible progress.

We are establishing a precedent. We are doing more than that. We are endeavouring to fulfil a very serious trusteeship—the trusteeship of this Society, of Madame Blavatsky, of Mr. Judge, of Mr. Griscom, of many old members. What is our duty there? What would we have our successors conceive to be their duty? We want them to be very keenly aware of their responsibility, of the fact that each action they take will tend to define this trust of theirs, tend to shape what we have left, what we have poured our lives into. Yet we do not want them to be indifferent to another aspect of the case—we do not want them to be so afraid of action that they will let others act toward evil in the name of their trust. Do we wish to let Mr. Paul Raatz and his followers continue to represent The Theosophical Society, as unwilling to pronounce that it is a man's duty to take definite action for what he sees to be right? Are we willing for that to be spread throughout Europe as the ideal for which Madame Blavatsky, Mr. Judge and our other great companions gave their lives? If not, we must expel those German members.

Expulsion: are we establishing a new precedent there? Are we imposing an artificial definition on the Society, or registering a perception of its own inherent character? Whatever the Society is, it is a living organism, living with the lives given to it in the past. It is for us to see to-day that it fulfils its own nature. Is expulsion an unfortunate precedent, or may it become an unfortunate precedent? Is it something foreign to the nature of The Theosophical Society? Obviously not—first, because provision for it exists in the Constitution. Then there must be occasions, of such a nature that the duty of expulsion would become clearly ours, necessary to be exercised. Has it ever been exercised in the past? Yes, again and again. As we may read in *Lucifer,* Volume V, page 251 (1889), over Madame Blavatsky's own signature: " . . . It is now a matter of official record that the Branch of this name was discharted only in May of the present year, and its President . . . , expelled by the American Section of the General Council of the T. S." It is not a new precedent we are making, but an old one that we are following. We are following it for the same reason, because those who were expelled made it unmistakably clear over their own signatures, that they are pursuing an aim, a purpose, an ideal opposite to that for which the T. S. stands.

How will our attitude affect the German members who are expelled? That point has been touched upon. Would it be right to leave them in any doubt as to our conviction of their complete antagonism to the T. S. and all for which it stands? Do we not at least owe the truth to our former comrades? How would silence on our part affect those German members who have seen more clearly, expressed their regret, accepted in full the resolution passed in 1915, and see it as an ideal expressive of the principle animating The Theosophical Society? What would be the effect on those members if we showed only indifference to the action of Mr. Raatz and his followers, if we were to leave them to fight against that attitude in Germany, unaided by us,—leave them alone to champion our ideals with no expression from us as to which of the two sides we are on? Would that be a precedent that we should wish to leave for our successors?

Surely that would not be an expression of our ideal. Whether we consider how it would affect our members all over the world, or how it would affect the Lodge of Masters, there can be no doubt of the action we should take. If the speeches that have been made are regarded as the reasons for our action, I do not think there could be any doubt in the future as to the nature of the precedent we are establishing. For my own part, it is a precedent that I am glad to see made just as clear as we can make it.

MR. GRANT: While I shall certainly vote affirmatively when we come to vote

on this resolution, I want to speak here of a point affecting the manner in which we shall take action. I think we should make it very clear that we are not expelling those German members because they have said that we have undertaken to force a dogma on them. I can understand that there are many good people, kindly at heart, who honestly believe that war and brotherhood are incompatible. We do not want to appear to be denying such people the right to hold that view, and yet remain good members of the T. S. I think we should make it very clear to all the Branches that we are not expelling those German members on any such grounds. This seems to me the more important because their letters are put in such form as to make it appear that we are trying to foist a dogma on them. We are not. We must therefore leave no loophole there, which would enable people in the future to say, "Well, those Germans were right in part, for certainly the principles of the T. S. gave them a right to hold their own opinions and to expect tolerance for them from their fellow members."

THE CHAIRMAN: I should like to answer, as Chairman of the Convention, that there is only one binding object in the Society. It is not a matter of conscience that all members endorse verbatim every declaration of the T. S. Our only binding object is to form a nucleus of universal brotherhood.

MR. JOHNSTON: I think that what I said this morning made entirely clear, both my view and my conviction in this matter. But there were one or two things then out of place to say, which I should like to say now, especially as regards this matter of a nucleus of universal brotherhood which is the promise of spiritual life for future generations and races, to form which, as some of us think, the Society was instituted by Masters, with a long vision and an entirely definite purpose. What has been the history of the Society since it was founded? It has, from one point of view, been this: the formation of the centre of the nucleus as we believe by Masters themselves; then the successive approach of groups of people of many nations and religions to this nucleus, with two results;—either assimilation or extrusion from that nucleus. As it is a vital operation—not merely physically vital, but a profoundly vital spiritual operation—in every individual there is a sifting out of the elements in him which will assimilate with the nucleus and the rejection of the others. The first general movement of this kind, selection and extrusion, took place in 1884-1885. The centre of the selective movement was Madame Blavatsky, and the principle involved was really her moral and spiritual integrity. In historical fact, those who believed in that spiritual integrity were those who survived, and those who did not, did not survive. There were no Conventions—no voting, in this case, but a tremendously vital and spiritual action which worked itself out with marvellous clarity. There were some, lame ducks, neither in nor out, who had not the presence of mind to order their own funerals; they hung about for a time, but finally dropped off; the vital force working its own way out with tremendous potency. In 1887-1888 the *Secret Doctrine* was published, and the *Voice of the Silence*. New spiritual life was able to come in on account of that extrusion.

The next similar situation defined itself about 1894-1895, fifteen or twenty years after the foundation of the Society. There the point of decision really was the spiritual integrity of Mr. Judge,—these two Lodge messengers, one after the other, acting as centres of spiritual selection. Those who saw, realized and acted upon their conviction of that spiritual integrity, remained, and in their degree were assimilated and became vital parts of the nucleus. Those who did not, disappeared to various limbos of psychism, and so on, where I do not propose to stir them up.

A similar thing took place more impersonally in the spring and summer of 1898. The principle here was that of spiritual liberty. It was no longer the precise question of the integrity of a Lodge messenger, but a question of spiritual liberty as against tyranny. Again a separation of the elements took place and one could say that those who took the right side became part of the nucleus, acting with the

spiritual forces of the world,—going forward into the future. Thus we see that the kind of selection which is here involved depends on spiritual law, not on the mere question of a Convention vote.

In one or two points this is a novelty, a new situation. One point is a cause for very sincere congratulation. Take the events of 1885 and 1895: it was the minority that was right, right, not in my opinion or in yours, but by that final test, "By their fruits ye shall know them." The evil tree cannot bear good fruit. They are proven right by the fact of spiritual survival. It was the minority in 1885 who really saw the spiritual integrity of Madame Blavatsky—I am not talking of infallibility, we have no dogma of infallibility. It was a minority who took that action; who held to Madame Blavatsky. Certain very conspicuous figures did not so hold, and they disappeared in the void. In 1895 the same thing—the minority was right, and the minority expelled the majority. It is not a question of counting heads. Where there are foreign bodies to be dealt with, more or less has nothing to do with it. But the interesting fact, and the fact which I speak of as being a very happy omen, is that for the first time the cause of the angels seems to be in the majority. As was said this morning, the growth of the Society rests in the growth of its members in spiritual life. There we have the registration of it. I hope this resolution will be carried unanimously, but there is not the faintest doubt that it will have a majority vote.

We were in the minority in 1885. We were in the minority in 1895 and again in 1898. There was one other case of division, in 1905, where a group of people had the grace, the singular good manners, to withdraw.

The significant thing about this afternoon has been, not that one view was taken, or another view, but the sense of the spiritual force which went into what was said. That is the really vital thing. The singular thing has been the unanimity and the vital spiritual power that have been manifested here, on the side of the angels. So it is a novelty, a precedent in that sense; but the process of assimilation with a nucleus, of extrusion from the nucleus, has been part of the procedure from the beginning, and will be till the end of the seventh round, which I understand is some time off.

Mr. Hargrove: I should like to say first that I am sincerely glad Mr. Grant raised the point he did, when he emphasized that we are not trying to foist a dogma on the German members. No, we are not even trying to foist a principle upon them. You cannot foist principles upon people. All that has happened is that those particular German members have demonstrated that they have never assimilated the principles of Theosophy; have never understood the one and only principle of the Society,—that of brotherhood.

The German members have expelled themselves because of this final demonstration of their inability to understand and to respond to that one binding principle of the Society.

I am profoundly thankful for the attitude and feeling of the delegates and members present here this afternoon. It is so clear that the Society now has an opportunity to do that which the Allies ought to have done and failed to do, when they once got the whip hand of the military situation. The Armistice saved the skin, the hide, of the Black Lodge. If it had not been for the Armistice, if the War had been fought to a real conclusion, could we have received these letters from German members to-day? Never! But it is not only that we, as The Theosophical Society, have the opportunity to do what ought to have been done, it is that we have the opportunity to do what shall be done,—to create the mould into which the future of the world may pour itself. Because, do not forget that the struggle between the White Lodge and the Black has not come to an end. Do not forget that unfortunately, not even Germany has been beaten to the point of knowing she is beaten. This War, in some form or other, will have to be fought all over again. Yes, you may say more than that, because those of us who believe

in immortality as a fact, and not merely as a theory, may have reason for our conviction that some of us—yourselves perhaps—will be active participants in that next great struggle,—when it will be of vital importance that you and the rest of us carry over in our bones the conviction that compromise with evil does not pay. Never again an armistice with Germany! And so now we have the chance, as I say, to do that which ought to be done, to try to create a mould, a model, a pattern, into which the molten metal of the future may pour itself. Let us try to see things as they are, to see the truth. The psychology of the Black Lodge is revealed in these letters from Germany:—a smoke screen, thrown up, of accusation, of false accusation, known to be false and deliberately perpetrated to try to blind the eyes of fools. Hypocrisy, of course! Examine some of the statements that are made. The Dresden Branch says that the resolution of the 1915 Convention was passed over the heads of the German Branches, and that this is unheard-of, preposterous. Their statement is a lie, and what is more, they know it is a lie. They were represented at that Convention by proxy, represented just as much as a score of other Branches are represented at this Convention to-day. Nothing was passed over their heads. They are pretending to work themselves up into a state of indignation in order to conceal their own crimes. "The resolution of 1915 is a dogma." That is a lie and they know it is a lie. The object of the Society is to form a nucleus of universal brotherhood. If their attitude were correct in principle it would mean that, instead of the object being as you know, it should read: the object of the Society is to form a nucleus of universal brotherhood, but at the same time it is *not* to form a nucleus of universal brotherhood. The main point would be that you must not commit yourselves to anything! They talk about dogmas. If you choose to misuse the word, you could call the first object of the Society a dogma, because it suggests there should be a Brotherhood; and, misusing the word dogma, they could declare that this is a dogma. That is camouflage. It is typical of the elementals that are common to all human beings, more or less. . . . What we have to do is to keep on top of such elementals, and not permit them to get on top of us. If that be part of your problem and mine, it is also part of the problem of the Society. What you would do, if you knew how, would be to expel all the elementals from your lower nature, and that is our function to-day.

I want to read something which was not read this morning for lack of time, and that is the concluding paragraph of the letter from Mr. Raatz and eighteen other German members. It contains the same idea as that in the letter from Dresden. They say: "The undersigned are moreover convinced that the Spiritual Forces can impossibly be acting in a Theosophical Society that erred so far as to adopt a resolution of the kind. It is the conviction of the undersigned members that the Master Forces will turn again to the Society if the Convention of 1920 revokes the resolution of 1915 and therewith the dogma. It is for that reason, for the Cause of the Masters, that the undersigned beg the Convention to adopt their motion." When it comes to evoking the cause of the Masters,—to that kind of misuse of sacred terms, the situation becomes exceedingly difficult to tolerate, even mentally. It is the height of hypocrisy to pretend that the motive of the people who wrote that letter is really love of the Cause of the Masters: it is iniquitous.

No one can ever say that our action this afternoon has been railroaded through. There has been every opportunity for discussion, for due deliberation. We simply confirm that which has already happened. Those people have expelled themselves. We certify to that act of self-expulsion. They can go where they belong,—to their friends. That Black force which has inspired Germany all these years, the Lodge of Evil, will doubtless give them their reward. Mr. Chairman, I beg to move the adoption of the resolution.

THE CHAIRMAN: The resolution is before you; are you ready for the question?

(There were many calls for the question, and the resolution was unanimously adopted.)

The next business, and pleasure, before the Convention is to hear from its delegates,—to hear from those who have come from a distance.

MISS HOHNSTEDT: I do not know that I can say anything new about our work in Cincinnati this year. We have been greatly handicapped by illness, influenza, which necessarily interfered with our work. Our audiences have not been larger than in previous seasons, but I think I can truly say that the enthusiasm and devotion have never been greater. We have gained one new member, and as an offset to that, one of our old members has become disaffected and I suppose will drop out of the Society. In that case, we can only take the attitude taken in the resolution passed here to-day—that if people are not going along with us toward the same goal, it is better that they should not be a nominal part of our organization.

MR. BAKER: Our Branch in Salamanca is small as well as young. We are weak, and we have yet to learn and to live Theosophy. There have been times when our problems have seemed hopeless, but we know that they are not. In those times it has helped us to remember what Mr. Griscom wrote,—that what always counts is our efforts. We have really tried.

MRS. GITT: This year I have been much interested to see what the Churches are doing to meet the wave of psychism that broke out at the end of the War. Among our ministers in Washington there are some splendid men who are spiritually developed; and it has been a wonder to me to see how inadequately they have handled this subject. What unsatisfactory explanations they have given to bereaved members of their congregations who, feeling that they had communication with their departed friends, wanted to talk it over with their pastors. They only made the situation worse than before; and I have realized how badly those ministers needed some Theosophy. Then they could have pointed the bereaved ones to the possibility of true communion with their departed friends, and to the need of purification to make such soul communion possible. The Christian Church appears to me to have lost the science of spirituality. The ministers seem to be afraid to go into the deep things of life lest, if they speak the truth plainly, they should lose their people. It seems to me that this is the only way to hold them. I have asked many how they would like to become members of a Church that only talked about the four Gospels—and they all admitted that they were getting tired of the Old Testament and of the doctrines of St. Paul. The need of the hour seems to me to be a real devotion to the life, character and teachings of the Christian Master; that is the only remedy that will serve for the healing of the nations.

MRS. SHELDON: Mrs. Gitt's remarks have aroused much thought in connection with the work of our Providence Branch this year. Our experience, as it happens, has been just the opposite of hers. We have found fruit in our study of the Old Testament and of St. Paul. We dealt with the Old Testament on the basis of articles in the old numbers of the QUARTERLY, by Mr. Johnston, and we started the season's work with the article on "Paul the Disciple," taking up the wonderful message that we felt Paul had for humanity. Then we took the Adam and Eve story, and got much from that. Next we considered the spiritual history of religions, a subject that always has much interest and beauty in it. That led us to the "Dogma of the Virgin Birth"; then we took up "Faith and Works," and that brought us back to Paul. Next came the "Tide of Life" which gave us the evolutionary scheme as presented in the *Secret Doctrine,* putting it in the light of Biblical teaching, showing how Genesis is really in accord with the teaching of modern science.

We have added sixteen members to our Branch this year, and we feel that this gain was due to the thoughtful work we have done in our study class. It has been a most satisfactory year. We have seen the Branch grow from small num-

bers to a membership of forty-one; and the number of members is not the significant thing—we feel that very spiritual work is being done through the Branch in the life of the people of Providence.

MRS. REGAN: There is little for me to say about the Hope Branch. We have gone on about the same as last year. Sickness and death have crept in, but we have maintained our meetings regularly and have been studying the "Elementary Articles" by Mr. Griscom, which we have had the pleasure of taking up from the beginning.

MISS RICHMOND: I come here as a member at large, and I am glad of the chance to say that I am thankful to be permitted once more to be here.

MRS. THOMPSON: We have had no meetings of the Blavatsky Branch for over a year. A small study class, however, has been maintained and through it we have brought one new member into the Society—and I am hoping that other things will come from this activity.

MR. GRANT: I do not know whether I am here as a member at large or as a representative of the Toronto Branch, but I am certainly glad to be here, and to get the "boost" which comes through the Convention. A chemist, like myself, has constantly to be dealing with matter, and only one who is in that position could know how much I appreciate coming into contact with life on a different plane, and with people who meet life in the spirit that has been manifested in these meetings.

MR. DANNER: We have no Branch in Pittsburgh yet, but it is a great pleasure to me and to Mrs. Danner, who is the really wide awake member, to be here, even though we have to come as visiting members. I hope that next year we may come as delegates representing a Pittsburgh Branch. After our visit last year, nothing would keep us away from Convention. I should like to add to this promise for the future, our sincere gratitude for the uplift we receive in coming into contact with people who are dealing in a way which is so helpful, with the great problems of humanity.

MR. VAIL: Whenever I can get to the meetings here it is a great inspiration, and I find that what I take back with me is a lasting influence. As I am aspiring to be a chemist, I sympathize with the member who spoke of the influence of that work on his everyday thought; it is easy to get swamped in matter. Concerning the resolutions, I heartily believe in the action we have taken. Yet I was born and raised a Quaker, and have a large number of Quaker friends who are most of them very sincere pacifists. As they would willingly give their lives for their beliefs, would be satisfied if those beliefs landed them in prison, as we heard this morning had happened to a fellow member,—they are evidently sincere. Yet I cannot but feel that they have gone wrong, that their vision is clouded. I should like to discover some way in which I could bring light to them. Certain sayings of Christ, strictly interpreted, are taken as the basis for their pacifistic standpoint. Theosophy, interpreting those same passages broadly, arrives at a diametrically opposite conclusion. I have attempted to suggest to my Quaker friends a broader viewpoint, but they tell me that I am merely getting away from the true teachings of Christianity. I think one of their mistakes must be that they confine their studies to the Gospels and to the lives of a few Quaker leaders—thus shutting away a large body of truth and experience.

MR. HARGROVE: A very interesting point has been raised by Mr. Vail. At the Branch meeting we are going to discuss Theosophy in general, and I am hoping that some member who may also be a Quaker in origin and by birth, will be willing and able to answer Mr. Vail's question. It would be well worth discussion.

THE CHAIRMAN: The gateway from the Society of Friends to The Theosophical Society is one that has been opened and through which have come some of our most earnest, faithful and valued members. Mr. Griscom, himself, was a

birthright member of the Society of Friends, and remained so to the day of his death.

The time has come for the adjournment of this Convention. The Chairman would first, however, remind you of the several meetings announced at the close of the morning session, which some present may not have heard; also that those who wish have now the opportunity to sign the "round-robin" to Mrs. Gregg.

MR. WOODBRIDGE: Once a year it is my privilege to move that the thanks of the Convention be extended to the Chairman, Secretary and Assistant Secretary.

THE CHAIRMAN: They are gratefully accepted, and this Convention stands adjourned.

ISABEL E. PERKINS, *Secretary of Convention*
JULIA CHICKERING, *Assistant Secretary of Convention.*

LETTERS OF GREETING

Among the letters of greeting received from Branches of the Society, our space permits the publication of only the following:

Kristiania, Norway.

To The Theosophical Society in Convention Assembled: The black powers lost the terrible war which they had prepared so carefully, and which they waged with such a fury and desperation. So far they have failed in their wily attempt to destroy spirituality and to increase selfishness and self-assertion on earth. But the defeat was only on the material plane. They have now hurled a tempest of lower psychic powers into the realm of the human mind, and it seems as if poor, miserable mankind were, at present, worse off than before. The man of the Western world is more than ever divided against himself, and he would soon be brought to desolation if the Gods were not always standing by, helping and protecting him. On the psychic plane the White Powers are still waging war against the black powers, and They will continue to do so till the defeat of the enemy is complete.

But the White Powers want allies in this world, and They expect to find these in The Theosophical Society which They have founded, and for so many years protected and helped and strengthened for this very purpose. They have foreseen the need of such help, and have taken the necessary steps for having it at hand when wanted. And it has, perhaps, never been so much wanted as just now, and in the immediate future.

Let us try strongly to realize this claim upon us, and though we may feel our weakness and inability to give the help that is expected, and which we so eagerly wish to give, let us do our best. Let us pray the Lord of the harvest for more labourers to be sent, and for more strength, zeal, and wisdom to do work that can bring forth a rich harvest,—for "the harvest truly is great, but the labourers are few."

And let us also realize that there is no occasion for despondency, for, as Cavé has said: "Remember, child, remember . . . when men's ears are deaf and their hearts are hard and they will not turn or listen; when all your toil seems vain and the goal an endless vista,—remember the armies of Heaven marching across the sky, and the great St. Michael leading."

Let us, therefore, stick to our work with joyful endurance, for our work is our duty, our opportunity, and our greatest blessing. The crown of life is given to him that is "faithful unto death."

With cordial greetings from co-workers in Norway, I am,

Faithfully yours,

THOMAS H. KNOFF.

Arvika, Sweden.

To the Secretary T. S.: We have very little hope that the proxy and this letter will come to you before Convention. But if it come in time we ask you respectfully to convey to the members in Convention, our cordial greetings and best wishes. In thought we are with you in Convention: and we long for the time when the post will go regularly again.

Europe is in darkness, in some of its quarters even now many hundreds die of starvation every day, and the little of civilization it had is likely to go down for a long time.

Fraternally yours,

HJALMAR JULIN.

Newcastle-on-Tyne, England.

To the Members in Convention Assembled: We have much pleasure in conveying to you the hearty greetings of the Newcastle-on-Tyne Lodge. We look forward to the Convention each year and are present in spirit if not in body. We recognize the importance of such a gathering and the mutual help to be derived from it. We eagerly await the arrival of the July QUARTERLY, that we may also in some degree experience the fire, the deep enthusiasm of a great Cause.

* * * * *

With best wishes for a successful Convention, we are,

Yours fraternally,

P. DOUGLAS, *President,*
ETHEL M. LINCOLN, *Secretary.*

London, England.

To the Members in Convention Assembled: The London Lodge of The Theosophical Society has held regular meetings during the last year. Part of the *Secret Doctrine* has been read and studied; later the study of the *Yoga Sutras* of Patanjali was commenced. The meetings have been small but interesting, and we hope that during the coming year new vigour will be imparted to the Society. We send our united greetings to the members in Convention assembled and hope that the spirit of the Masters and the united spirit of Brotherhood will be your guide in all your deliberations.

With fraternal greetings, we are,

Yours sincerely,

NORA KENNEDY,
J. W. KENNEDY.

Caracas, Venezuela.

To the Secretary T. S.: The "Rama Venezuela" of The Theosophical Society sends its fraternal greetings to the members attending the Convention this year, and, through you, extends them to the Branches and members unable to assist at it.

All of us will be there in thought and will, united with the same aspiration, the aspiration to that unity of conscience which is to keep up the fundamental note of every soul that loves Brotherhood, and that, above all, seeks the Kingdom of God and His Justice among men.

With cordial wishes for the greatest success in the fraternal work, I remain,

Fraternally yours,

JUAN J. BENZO, *Secretary.*

Sanfernando de Apure, Venezuela.

To the Members of the T. S. in Convention Assembled: We send all of you our cordial greetings and our best wishes. There are very few events to report in the life of the Jehoshua Branch during the last year. Most of the members have been out of the city, but they have always sustained their true devotion to the Cause of the Masters.

Our president gave us a splendid surprise when he announced to us from Curaçao that he had established a Branch of the T. S. in that precious island.

We can truly tell you that that is our work in the present year. United with you in spirit and ideal we desire that the outcome of your spiritual labours may meet the needs of the world.

D. Salas Baiz, *President Jehoshua Branch.*

Aussig, Czecho-Slovakia.

To the Members of the Theosophical Society in Convention Assembled: Great is our joy to be able once again, after several black years, to send you our most fervent wishes and greetings for the Convention.

With genuine contrition we approach you, and beg your pardon that we were not able during the first year of the World War to stand whole-heartedly on your side, and to feel with fervent passion for the cause you saw as underlying the outer war and for which you fought. We have to admit our inability to accept promptly the help so generously offered from the wiser friends and leading members of The Theosophical Society. We did not realize the deep significance of this Great War; we did not comprehend the real, underlying issue of it. Unprepared for the thought that this war was "A royal Battle," ordered from the Silent Watcher; and drilled by the thought to obey to authorities, even at the cost of conscience; not knowing the facts; not having developed enough the consciousness of the heart, whereby we would have felt the wrongdoing without the witness of documents—therefore, we succumbed under the onrush of the currents of national spirit and feeling, being the latter too impetuously and delusively. You must remember that all members of the Branch were relatives of that stock of Germans living in the frontier territories of Bohemia, being a country peopled for the most part with Czechs, a Slavic nation.

Therefore we must confess to our great shame that all members of the Branch believed till the springtime of 1915, Germany to be on the right side. Thereafter, little by little, the truth was infused individually, till in the summertime of 1916 the Branch, as such, resolved to study even the articles upon the war presented us by the Quarterly, and to search the truth. The effect of such a study upon the minds of members was evident. But we experienced the fact that some dormant elements, corresponding with German spirit and German nature and barbarism and German mentality, were aroused and brought into daylight in this or that member. Yet even after the first winter's work (1916-17) of such study, we determined to send to the Convention (of 1917) a message of acknowledgment and an expression of our heartfelt thanks. But because of the entrance of the U. S. A. into the war, it was impossible to forward this letter. A copy of it you will find enclosed.

The consciousness of the several members grew deeper, and so it was possible in the summer of 1919 to sketch a draft of a resolution prepared for the Convention "der Vereinigung deutscher Zweige" at Berlin, in September, 1919. We hoped that it would be passed. Unfortunately the very reading of the proposed resolution was rejected by the assembled members—after voting. The intention we had in mind in putting forth this resolution, was: to acknowledge duly our thanks to our loved American brothers and wiser friends; to restore the confidence and faith in the real leadership of the T. S., and the trust in the ability of the present members

leading The Theosophical Society; and thirdly to set us a resolute order for interior and outer work.

We will repeat: We acknowledge the leaders of The Theosophical Society to be the leaders of the World's hope and promise, and we experienced the deepening insight and the corroborative sentiments from acceptance of such right thinking as developed in the QUARTERLY. And therefore we are obliged very, very much, to its Editors and co-operators.

From its lines we gathered also the stirring watchword for our Branch activity in the past two years, likewise valid even for the coming years: "Victory for the Soul of the Nation." We are happy to live in a country which has joined hands with France, to take from her its ideals and manners, and is now an ally of the Entente; an act prepared through old sympathies of the Czech nation with France, since many years ago.

Evidently our Branch was living in a different mental and psychic atmosphere from that of the other German Branches. And so it is only right to confess that we are obliged first to that nation, for having made it easier for us to make the turn, back to the right thinking and feeling of the older and wiser members of The Theosophical Society, as to the real issues underlying this Great War.

It is necessary to tell you that it was Czech politicians who protested in the Austrian Parliament against the treaty of peace concluding the Franco-Prussian War, 1870-71, and that Czech politicians were tantalized in Austrian prisons because they tried to protest against this War and to tell the truth as they were seeing it. This precedent expression of sympathy for France is a good omen and gives evidence enough to the statement that the declaration of alliance of the Czech nation with the Entente has a real, genuine motive.

Believing that this joining of the Czech nation to France would mean a partial victory in the battle for liberation of the Soul of the nation, we forget not, that now remain yet other battles to fight to complete the Victory; these battles being: to overcome the inclination of the Czech nation to stop in war and opposition against Germany and the Germans in its own country,—the latter preaching, openly, disloyalty and opposition, because of false argumentation and wrong conclusions; —the latter based on purely materialistic premises and finding expression in the fear to lose its now established state. Against this false and paralyzing thought we must put forward with living force the real thinking, that to choose a material thing at the cost of ignoring and letting be unanswered a high spiritual vocation, which the Divine Wisdom has imbedded in the nation, would mean to lose the loved thing so longtime longed for. Then we must give impulses, through our own individual battles, above all, to overcome the deep-seated pacifistic and atheistic elements in the national mind. Points of contact for our work are given for the first case in the old dream of the Czech nation for kingship, for the Crown of Wenceslaus; and for the second, in St. Wenceslaus and his holy life devoted to God, himself.

We remember that right, clear-cut thinking is the priceless ammunition we can provide for the White Lodge; but we forget not, that the war, fought out in the breast of every member, with the accumulated moral power, and with a more or less strategical insight, is the essential preparation for partaking, in a real way, in the war in Heaven, even now raging.

With fervent passion, we wish victory for the cause of Christ and pray that the Master may help us sinners, and make us worthier instruments in His hands. We have tried to sketch this, our report, as if we were in the presence of the Master, the Warrior of the warriors and the King of the kings.

Very truly and faithfully yours,

OTHMAR KÖHLER, *Branch Secretary.*

NOTICE

Members of the T. S. are reminded that mail intended for the several departments can be most readily and promptly handled if addressed as follows:

Secretary T. S.—Mrs. Ada Gregg, P.O. Box 64, Station O, New York.

Treasurer T. S.—Professor H. B. Mitchell, P.O. Box 64, Station O, New York.

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To this address should be sent all names and remittances for the QUARTERLY; all corrections of address for members or subscribers; all notices of the non-receipt of magazine.

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Members are requested to send changes of address to the Secretary T. S., to the Treasurer T. S., and to THE THEOSOPHICAL QUARTERLY.

STANDARD BOOKS

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Philosophical: Abridgment of the Secret Doctrine; Five Years of Theosophy; Key to Theosophy; Reincarnation; The Secret Doctrine; Talks on Religion; Theosophical Glossary; Patanjali's Yoga Sutras.
Introductory: Culture of Concentration; Esoteric Buddhism; Idyll of the White Lotus; Meditation; The Occult World; The Ocean of Theosophy; The Theosophical Society and Theosophy.

The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.

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